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THE SCIENCE OF ATTAINING GODHOOD

(Jain Dharam)

Written By:
Babulal Jain

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The Science of Attaining Godhood "JAIN DHARAM"

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Kahan Nagar, Devlali (Nasik),
Maharashtra - 422401

Published By:

Pawan Vastra Bhandar (Madan Lal Jain)
6429, Main Road, Gandhi Nagar, Delhi-110031
Phone: 9999179208, 22074992

Resi:. 116, Bahubali Enclave, Delhi-110092
Phone: 22379884

M. L. Jain
73, Bahubali Enclave, Delhi-110092
Phone: 22377373

Price: Swadhyay

Printed By
Vardhman & Co.
351, IInd Floor, Chawri Bazar, Delhi-110006
Phone : 23259393, 9810160505

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By the Author

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A great need was being felt since many years that there must be available a small tract on religion which should have been written in the present day language and in simpler words so that the whole of the human race rises above communal bais and prejudices and may understand the essence of 'Dharma' (religion) easily, without any partiality. This tract has been written to fulfill this need. First of all attaining "Atma-Jnan or Self Knowledge (insight/self realization) is utmost necessary; because in the absence of 'Atma-Jnan' (insight) the attachment-aversion feelings this soul (Jiva) connot attain pure state free from blemishes. Therefore, in this tract the process of attaining "Atma-Jain (self-realization) and through it how to become a layman, then superman and then attaining God hood respectively by way of giving up all attachment-aversion feelings gradually, is explained.

There is a lot of difference between a true religion and a sect (communal religion). When some school of thought is given some particular name, it becomes a sect or sectarian religion. Its objective is limited only to complete the meaningless and lifeless rituals of that community. To carry the dead weight of false superstitions and exploiting the people by making them prey of so called old customs and slave of beaten path is the task of a sect or sectarian religion. Whereas the objective of following a true religion is to make one's life healthy and happy and is a cause of a self benediction as well as of others. 'Dharma' (religion) is concerned with the soul, where as a sect is concerned with outwardly affairs. The

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nature of Dharma always remains the same, it does not change w.r.t. country, time or person. The Dharma's scope is unlimited; it is for all living beings and is benedictory to all. A brief description of such a religion is given in this tract. I expect the readers to read this tract with the above-mentioned vision.

About 25,000 copies of this tract in Hindi were distributed in different states. This has also been translated in Marathi and Gujrati. Now Shri Hemchand ji Jain of Bhopal has translated it into English language. I am very much grateful for work he has done. I expect that this tract in English will prove much more useful to the English-knowing people.

B.L. Jain

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Translater's Page

About a decode ago, spiritually inspired selfless scholar of Jain philosophy. Shri Babulal Jain (Calcutta wale) New Delhi wrote a small book "Jain Dharma" The science of attaining Godhood with the sole objective to let the eager seekers of truth know the art & science of self-realisation and attaining the right path of salvation. On getting very good response & commendation from the readers for his praise worthy composition he felt happy and wanted since long to get it translated into English.

So he contacted my friend Prof. J. L. Jain, Indore in 1996 who could translate 3-4 pages only (out of 66 pages) and felt tired because of old age and sent the above book to me for completing the translation. But because of my father's ill health and official work load I could not take up this work in hand till 1999. After resigning from BHEL, Bhopal's service in July 1998 I, finding Devlali's climate and spiritual atmosphere very suitable, settled partly here in Kahan Nagar, Devlali (Nasik). When the author of this book Shri B. L. Jain requested and insisted me to take up this work early so as to enable him to publish its English version by the 2600th Birthday anniversary celebrations of the 24th Tirthankara Shri 1008 Bhagwan Mahavir Swami (which fell on 25th April 2002) I put my all out efforts and translated this book by October 2000 and sent the manuscript to the author for printing at ther earliest. But the same could not materialise early because of various reasons, however, now it is taking shape and reaching in your hands for study and correction of faith-knowledge & conduct. I am

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thankful to Shri B. L. Jain for engaging me in this noble work of serving 'Jinavani'.

I hope that all young and old persons who know English would like to read this book for their spiritual benefit.

***Br.* Hem Chand Jain 'Hem'**
Ex-Manager, BHEL, Bhopal (MP)

Kahan Nagar Devlali
Dated: 1-9-2001
Anant Chaturdashi

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।। णाण पयासयं ।।

Shri All India Digambar
Jain Scholars Parishad

Off. : Karanja (Lad), Distt. Akola-444105 (M.S.)

Respected Shri Pt. Babulal ji,

With all regards saadar Jai Jinendra! We hope you must be in the best of spirits. Though I have not met you personally, yet it was such a great experience and opportunity to study your most valuable book "Jainism. The science of Attaining Godhood". The book gave me immense pleasure and satisfaction. Since long there was a need for an unbiased and easy to understand basic book on Jain religion which would be valuable to all. This need has been fulfilled by this great book and you deserve to be facilitated for this. Let us see when do we meet. Please accept our many many thanks for this extraordinary and important work to help understand Jain religion in a simple way. Best wishes for the future.

Yours,

Manik Chandra Chavre

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Attaining God hood (omniscience) is our birth right

Every soul possesses the nucleus capacity of Godhood-

There are two types of substances in the world : "Chetan" (sentient/living beings) and 'Achetan' (non-sentient/non-soul). Sentient substances are those, which possess the power of knowing and feeling or experiencing happiness-unhappiness. Contrary to these are the non-sentient substances, which are devoid of the power of knowing and feeling or experiencing, which cannot feel pleasure or pain. Under the 'Chetan'-the sentient type of substances, all souls and living beings (jivas) are covered; the rest of all substances are included in the non-sentient 'Achetan'-substances. All living beings (souls) are separate; every soul has its independent existence. Their happiness-unhappiness, life, birth death, experiences, feelings, pangs are separate from each other.

All living beings, even besides their being one from one common category ('Chetan') point of view, are separate from individual entity point of view. All flora and fauna varying from plants, trees, ants, worms, insects, mosquitoes, bees, flies, beasts, birds, tortoises, fishes to human beings, all the living beings of sky, water and earth possess the power of cognizance (sentiency). All these have the power of knowing. Even the smallest microbe (bacteria, virus etc), which is found everywhere, possesses the power of knowing.

All living beings, though belong to one sentient class from genius point of view and are all identical

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from the intrinsic qualities point of view, yet the manifestation of that sentient-power or of those qualities is not found alike and equal in them; this is the only difference amongst them. The manifestation of that power in human being is comparatively more. Among the animals and birds it is lesser than human beings; in ants and flies etc. still less; among plants and trees further lesser than flies, etc. and in microbes it is still less - so less that they cannot feel in them that manifestation of consciousness. Where as on one hand the manifestation of soul's power gradually reducing can reach to this extremity of reduction, on the other hand the same gradually increasing in human state of existence, when it touches the uppermost limit of evolution of humanity, attains the state of supreme human being i.e. Godhood and thus it can reach the summit of perfection. In this way every soul possesses the greatest possibility of attaining Godhood and also the lowest possibility of becoming almost an inanimate substances like microbe-bacteria etc.

The progress of a living being (soul) towards the attainment of Supreme State (Godhood) or the downfall towards the bacterial state-both depends on its own effort making. It is totally at its liberty to decide, choose, (proceed on) the path of progress or of downfall. However, it is essential to know this much that human state is that ***special*** halting place from where this Jiva (soul) has the facility of proceeding towards the journey of self-progress; though all the rational five sensed beings can too start this journey. Although, the right effort for the progress of the soul (self-realization) is possible from the rational five sensed state, yet in all its states of existence this Jiva possesses

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the nucleus capacity of attaining Godhood. Like the seed of Banyan tree, the nucleus capacity of becoming God (Omniscient Supreme being) is always present in this Jiva(soul) since eternity which he needs to evolve through his right efforts.

At present the Jiva is distressed /unhappy

Although there lies in each Jiva the highest possibility of attaining Godhood, yet we find that at present, the Jiva is in distressed state. Every living in the world wants to be happy and his every effort is meant for attaining happiness only; but because of being unaware / ignorant of the true nature of happiness, his efforts are also not proper/true, consequently he does not get anything except unhappiness and misery.

'How the miseries of this Jiva could come to an end?'- For this the science that has been invented is called religion (**Dharma**). The Jiva is unhappy - this is an evidently clear and proven thing. The experience of each of us makes us feel that we are distressed / unhappy. "Why are we distressed and what is the remedy to remove / get rid of that misery"- this is what we have to think about.

For this it is essential to understand as to what is unhappiness (misery) and the cause of unhappiness and what is happiness (bliss) and the cause of happiness. The cause of unhappiness is due to belief in oneness feeling with body and fruits of one's Karma (actions). And in consequence of it the unhappiness (misery) is nothing but the evolution of attachment-aversion feeling in the self-sentient nature devoid of body and the fruits of Karma's. And in the consequence of it the happiness (bliss) is the absence or

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non-evolution of attachment-aversion feeling i.e.; passionlessness. So, we shall now discuss these things in detail here under : -

Cause of miseries: - Attachment and aversion

In every mundane being, anger (krodha), conceit (mana), deceit (maya), greed (lobha) or in other words attachment (raag) - aversion (dwesha) feelings are found. It is clearly observed that the person in whom anger, conceit, deceit, greed are found are more vehement (forceful); he/she himself/herself remains unhappy/ distressed and is not liked by other people also. Even the son wants to keep himself away from his angry (wrathful) father. The person who has more vehement / forceful anger can commit even murder of any other being. The person whose pride is more vehement does not have any regard for others in comparison to himself. When overpowered by deceit passion the son cheats even his own parents. What sort of wrong conducts does a person not indulge into under the excessive state of greed? From all this it appears that whose anger, etc. passions or attachment-aversion feelings are more (vehement / forceful) they are assuredly unhappy (miserable). And in the presence of vehement passions, they perform attachment-aversion or whatever acts, those all acts are not only sinful but also troublesome to others. Moreover, it is not so that only intensive attachment alone is distressing, but from realistic standpoint the mild passion too is distressing; but in comparison to intense passions/attachment these (mild-passions/attachment) are said to be happiness instead of unhappiness.

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Way to happiness: Absence of attachment-aversion

Anybody whose attachment-aversion/passions are somewhat lessened or mitigated, we call him a good person; he does not indulge in evil acts and proves to be a useful/helpmate/supporter to other people and never an obstructor. If in some person these passions/ attachment-aversion are lessened furthermore, then people call him a respectable gentleman. Such a person acts judiciously, i.e; he is honest in his conduct, speaks truth, protects, helps, serves other fellow beings and remains serene / calm in thoughts; his life is full of (virtuous) fragrance. And the person in whom attachment/aversion/passions are found even more lessened he is called a 'Sadhu' (a true saint). Merely by adopting outward posture (guise) of a monk one does not become monk; the outward posture (guise) is an outward state. His soul attains monk-hood when the major portion of attachment-aversion are finished internally. What to say about the so evolved tranquillity (peace) of the soul! His life becomes like that of a flower, which is not only full of fragrance in itself but fills others too with fragrance. And the soul in which the attachment-aversion is totally finished, vanished forever, his serenity; his bliss crossing all limits becomes limitless, endless and infinite. Such a soul attains its natural completeness and becomes the Supreme Soul.

Vanishing of attachment-aversion completely is not an impossible thing; because when these attachment-aversion are found more (vehement) in some Jivas, less in some Jivas, further lesser in some Jivas,

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then it is quite likely that these (attachment-aversion) may not be present at all in some Jivas. In other words, when these can reduce from much to less, from less to lesser, then their extremely lesser state or even their total absence can also be attained assuredly.

There exists a direct relationship between the amount/degrees of attachment-aversion and suffering (unhappiness). Those who have too much of attachment-aversion are always sorrowful in themselves; even besides having all external things agreeable/ favorable, they are assuredly extremely unhappy/sorrowful. The external agreeable favorable conditions are found in abundance with celestial beings (Devas), kings, emperors and 'chakravarty' (king of kings) but even they do not possess the spiritual happiness.

The cause of bodily comforts and agreeable conditions is the due to rise of one's virtuous (good) Karmas, whereas the cause of inner happiness (spiritual bliss) is due to the absence of attachment-aversion. Therefore they, whose attachment-aversion goes on vanishing, feel happy even without having agreeable external conditions. A true monk feels extremely happy even without having any external thing with him. Why? Because in him the attachment-aversion feelings are much reduced and its place is taken by truth, forbearance, modesty, simplicity, self-contentment, celibacy, etc. and other natural qualities. Consequently the monk remains happy even without having external agreeable conditions. This concludes that Jiva is unhappy and distressed because of his own attachment-aversion feelings and not due to outward conditions. For attaining happiness we've made sev-

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eral efforts continuously till date in order to get external agreeable conditions and for obtaining those agreeable conditions we also made efforts for acquiring auspicious Kama's, but never made efforts for renouncing and destroying attachment-aversion. Hence due to rise of virtuous Karmas we sometimes got the external agreeable conditions also, yet we could not become happy because we never knew its means or remedy; and then the question of making right effort could not arise. Had we known the right means and had made efforts accordingly - had we made vigorous effort for finishing the attachment-aversion - then to whatever extent we might have succeeded in finishing them, to that extent this soul or our souls would have attained happiness.

From this deliberation it is concluded that attachment-aversion only is unhappiness and misery. Their absence (annihilation) only is happiness and bliss, and their total absence (annihilation) is extreme happiness (beatitude). Or in other words this can be equated as under:

Mundane being (soul) - attachment-aversion = Supreme Soul

Or

Mundane being (soul)-indulgence in sensory objects (passions) = Supreme Soul (God)

Dharma (Religion), Adharma (Non Religion), Virtue and Vice

(Attaining) the means of annihilation (complete destruction) of attachment-aversion is the religious-path. The extent to which attachment-aversion are vanished,

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to that much extent is the religious purity evolved in a soul. And only the total annihilation of the same is the completeness of religion or attainment of perfect religion. Evolution of attachment-aversion is non religion (impurity) and it is of two kinds: one is Vice (demerit) arid the other is Virtue (merit). Aversion of all kinds whether it is feeble or intense is inauspicious (vice) from all angles. The vehement state of attachment is vice (pap) and feeble state is virtue (punya). In other words, whatever action is performed with the intention of attachment-aversion is a vicious act because of the presence of intense attachment-aversion. Whereas, any act or done with the intention of mitigating (vanishing) the attachment-aversion is a virtuous act because of the presence of feeble degree of attachment.

Whatever acts/deeds are done or performed in the vehement state of attachment-aversion, all those are vicious (demeritorious) only; e.g. indulging in violence, lie, theft, adultery, excessive attachment in the objects of senses, injustice, eating the non-eatables, etc. And whatever acts/deeds are done or performed in the feeble state of attachment-aversion, all those are virtuous (meritorious), e.g. observing non-violence, speaking truth, non-stealing, celibacy, non attachment in sensory objects, justful acts etc. Since these are of auspicious nature, so these become the cause of auspicious bondage. And no indulgence (of any kind) is found in the absence of attachment-aversion, hence there being absence of both (vicious or virtuous) types of acts, the soul remains passionless (devoid of attachment-aversion feelings) only.

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Attaining passionlessness (stoicism) is profit, dwelling in auspicious thoughts/dispositions is less-loss, and dwelling in inauspicious dispositions is more loss. Our effort should be to obtain profit; if profit could not be attained then for escaping from (the state of) great loss it is necessary to remain in the state of less loss.

Many definitions of religion, but the focal point is one: Annihilation of attachment-aversion

There are four basic definitions of 'Dharma' (religion)-

(1) Oneness of true-belief (insight), knowledge and conduct is religion.

(2) The nature of substance is religion. Here the context is of soul substance, hence the nature of (self) soul is religion.

(3) Supreme forbearance, etc. Ten innate (natural) characteristics are religion, and

(4) Non-violence is the Supreme religion.

Attachment-aversion is the impurity of the soul, knowing that impurity as one's own malady (blemish) and acheiving its annihilation is true-believe (insight or Samyak Darshan). The means of annihilating that impurity is to know and realise one's own sentient-nature devoid of attachment-aversion; this is right knowledge (i.e. Samyak Jnan). And steadiness in one's own sentient nature is right conduct (i.e. Samyak Charitra). The extent to which one remains stable (steady) in one's own conscious nature, to that extent his/her attachment-aversion are annihilated and to that extent is evolved the religion (Dharma) or purity. On getting perfectly stable (in self soul) all

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sorts of attachment-aversion are annihilated, this is the completeness/perfection of right conduct, it is the completeness/perfection of religion (Dharma) or purity. This (the state of purity) itself is the passionlessness and this itself is the nature of soul also.

Absence of anger-passion is forbearance, absence of pride-passion is modesty, absence of deceit-passion is straight forwardness and absence of greed passion is purification (contentment), etc. Thus, through the Ten characteristics of religion also the absence (annihilation) of passions or attachment-aversion is described.

The evolution or presence of attachment-aversion leading to the destruction (foulness) of the nature of the soul is injuiy (Hinsa); because the attachment-aversion feeling are the destroyer (observer) of the passionless nature of the soul. In the absence of those attachment-aversion, the nature of the soul is not destroyed. So, it is non-Injury (Ahinsa). Killing of Jiva is merely an outward injury, which takes place due to the presence of attachment-aversion passion existing in the inner feelings. In the state of intense attachment-aversion the conduct i.e. the proclivity of Jiva found is of the form, of effortlessness, carelessness and negligence. As a result of that negligent conduct, externally any Jiva (living being) may die or may not die, (but) wherever one's conduct is of negligent form, the injury (Hinsa) is invariably caused. The real disease is attachment-aversion; the outward action is its result (outcome) only. By curing the disease, its counter-effect (outward negligent conduct) ends automatically. Therefore the ultimate conclusion is, that presence or evolution of attachment-aver-

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sion only is injuiy, and the absence of attachment-aversion is non-injury, and this is religion.

The root cause of evolution of attachment-aversion-feelings: "Identifying the body to be the self (soul)

Here, naturally a question may arise as to what is the root cause of evolution of attachment-aversion feelings? Why are those produced? On deep thinking, we find that the substratum (root-cause) of evolution of attachment-aversion is the Jiva's misbelief from time immemorial that "I am body." This Jiva (embodied mundane being), even though being in itself conscious (sentient) by nature and a self-knower too, not identifying oneself as to be a sentient being, knows the self-soul as to be the body. He views oneness in the body and the self; and due to this, the feeling of one-ness is developed in all the things concerned with the body. He feels attachment in the things non-agreeable to it. Besides the feelings of one-ness in the body, whatever virtuous and vicious form of impure despositions (foul thoughts) is evolved, he develops the feeling of one-ness in them also.

By viewing (believing) the body and the things related with the body as one's own, a feeling of pride/ego about all these things is developed in him. When ego is hurt, anger-passion arises. For fostering the egotism he tries to hoard the "other non-self objects, material things and living beings, which gives rise to the greed passion in him. And on not getting the agreeable conditions fulfilled, he indulges in deceitful activities. In this way the basic cause of indulgence in passions

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or attachment-aversion feelings is due to believing the body as one's own and to believe mineness in the (associated) conditions caused by the rise of Karmas. On pondering over further, it is concluded that- "since he looks upon the auspicious-inauspicious dispositions, i.e. attachment-aversion feelings as one's own (of the self-form), so he treats them to be as his nature itself; therefore he cannot even think about the annihilation of those (impure) dispositions.

In this way we find that the root or the basis of the tree of attachment-aversion feelings is the (false) belief of this Jiva that "I am body" and this tree is being fostered (watered) by this (wrong) understanding that attachment-aversion feelings are my nature. These false convictions (beliefs) of oneness with body and attachment-aversion can be removed only when this Jiva identifies himself and understands that I am not body and also that the auspicious-inauspicious dispositions or attachment-aversion feelings are not my nature. Distinct from all these one should feel that I am the owner (possessor) of knowledge, I am one alone sentient-entity.

The root cause of happiness (spiritual bliss): Realising oneself in self-form

When we experience ourself to be the body, all sort of restlessness surround us; many types of thoughts (notions) arise in our mind. This fact is well experienced by all of us because since eternity we have been seeing (believing) ourselves to be the body only. Contrary to this, when we experience ourselves as self sentient souls then no restlessness is evolved because the sentient soul which possesses knowledge

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as its intrinsic nature, neither takes birth nor it dies, none of its infinitive qualities is going to get reduced nor anything is going to be added into it from outside. Hence there cannot be any fear of its getting spoiled or lost nor any greed of something coming in or mixing in it. Since all souls are alike by knowing nature (being embodiment of knowledge), hence neither the question of mutual comparison in them can arise, nor the situation of any form of envy or pride (among them) can arise. In this way of realizing the self as one sentient form only, there remains no cause for germination of any passion or attachment aversion disposition (the basic cause of miseries), which are produced due to believing one-ness in the body and in non-self objects. On experiencing the self-soul as to be the self, these get mitigated. This principle is so clear like that of the arithmatic rule that two plus two are equal to four. There is no room for any doubt or mystery about this.

The conclusion of above discussion is that it is essential to know two things:-

(1) Misery is caused due to attachment aversion feelings and not due to oiher substances.

(2) Without identifying the self sentient soul's one-ness feeling in the body, the attachment aversion can not be ended, and without the end of attachment-aversion this Jiva (mundane being) can never ever become happy.

This Jiva has only one disease i.e. attachment and aversion. Also, the medicine for all living beings, of whatever faith they may be belonging to, is only

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one. To experience the self soul as sentient form alone and quite distinct from the body, and the fruition of karmas, is the only remedy to end the attachment aversion. Also it is seen in this world at large that we do not feel happy-unhappy from knowing the profit or loss, suvival or death of those persons or things whom we do not know identify and see as to be our own. Here, because we have identified our things (to be our own), so those things appear to be other (non-self) things and not to be as our own. Similarly, if on the same pattern we could have attained the knowledge of self soul being quite distinct from the body, etc. then the body, etc. also would have appeared to be (non-self) thing and then the feelings of happiness unhappiness, attachment aversion in them too would have not arisen. When the body, etc. itself would have appeared as other non-self things then all the other objects related to this body i.e. wife , son, etc. or wealth-property etc. would have automatically been perceived (known) as another (non-self) things. Therefore in their associa-tion-disassociation, the question of becoming happy-unhappy would not at all arise.

The end of attachment aversion alone is the real happiness. How to bring the end of attachment aversion feeling? For finishing them, how to identity the self sentient soul ? We will discuss in detail on this issue.

The root cause of mundane existence

एवमयं कर्मकृतै भीवैरसमाहितोऽपि युक्त इवं।
प्रतिभाति बालिशानां, प्रतिभासः स खलु भवबीजम्।।

Thus, this soul, even if it is not being attached (mixed) with attachment, etc., Karmic product and

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body, etc. appears to be (mixed) with them to ignorant selves. Such (false) appearance alone is, in fact, the seed of Mundane existence.

विपरीताभिनिवेशं निरस्य, सम्यग्व्यवस्य निजतत्वम्।
यत्तस्मादविचलनं स एव पुरुषार्थ सिद्धयुपायोऽयम्।।

By annihilating the perverse belief (mithyatva) and knowing (identifying) the self soul correctly and remaining (engrossed) in it and not moving/diverting its attention is the only means of accomplishing self realization (spiritual effort).

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2

Basic Truths Ascertainment of Reality (Intrinsic Nature of Tatvas)

Science of Soul

If stated negatively, then absence (end) of attachment aversion and if stated positively then attainment of the highest beatitude spiritual bliss itself is the real visible Dharma (religion). From the view point of means, the method and science of ending attachment aversion is also termed as Dharma. Lord Mahavira attained the state of the highest beatitude by annihilating the attachment aversion totally and preached this "Science of Soul" to all beings of the world for their benediction. The mundane beings are lying in impure state and the feeling of attachment aversion itself is their impurity. Since how long he (Jiva) is impure? If he was pure earlier then how and when did he become impure? The answer to this entire question is : The gold dug out of the mine is found mixed with earth and other impure substances. It is not so that earlier it would have remained pure, and became impure later on, but the fact is this that it was impure since eternity, yet the capacity of becoming pure was also lying in it since ever, and now by a special process of metal science it can be made pure.

Exactly same is the condition found with mundane being. It too is unsure since eternity, and the capacity of becoming pure is also found in him inherently since ever. The special means of probing the self soul is also there and the same is called the Science of Soul in the above heading. But, where as

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there is so much similarity in the example and the subject matter being explained through the example, there also lies a serious difference between them because the example is always found applicable partially only to the subject being explained and not fully. It is necessary to understand that difference too. The gold dug out from the mine is a lifeless substance, some mineral expert is required for refining it. But the Jiva is a sentient substance, he himself is capable (efficacious); by understanding the true cause of his impurity and by adopting the right means of purification, he has to purify himself. Neither someone else bears the responsibility of purifying him nor he possesses the capacity of purifuing other Jivas. Those souls, who could free themselves from the disease of impurity, can show / guide us the way and can only impart the knowledge of that science to us and by seeing them we ourselves can inculcate in us the urge and inspiration of becoming like them. This effort, we have to make ourselves. By purifying himself Lord Mahavira preached all mundane beings, addressing them - "Oh capable souls! You too can evolve the pure state in the same way as I evolved it".

Jiva's relation with Body & Karmas and Re-Birth (Reincarnation)

Though this Jiva (soul) possesses knowledge and perception nature, yet in impure state of existence it is found attached with karmic matter. Owing to that karmic attachment it externally has got a physical body and internally having (staying in) attachment aversion form of foul dispositions. (Because of) not knowing the self who I am, what is my characteristic

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(nature) etc. "- being ignorant of such sort of understanding - he is believing the body, mind, speech as to be the self soul and anger, etc. (foul) dispositions as to be the nature of the self. Whatever body he gets, the same body form he believes to be the self, generation of body as to be the generation of the self, degeneration of body as to be the degeneration of the self. On developing some disease in body believes self to have got diseased (patient), and on getting body free from disease believing self to have become fit (healthy), where as the nature of substances is opposite to this. The existence of soul substance is separate; the existence of body is separate; even on getting end of body the soul does not end.

The Jiva (mundane being) reincarnates. Each soul, having whatever type of (good-bad) thoughts & acts it does, according to those dispositions only it obtains the new slate of existence (Gati). The Jivas whose thoughts & acts are straight forward, are devoid of deceit & hypocracy, they attain celestial state of existence; (But) whose thoughts & acts are deceitfull, who utter something and do something else, they reincarnate as beasts, birds, etc. Those Jivas who have less involvement in worldly acts and are comparatively self contented, reincarnate as human beings. And those who have more involvement in worldly acts and are desirous of having more & more paraphernalia (belongings), they get hellish life. Similar to attainment of Gati (state of existence), the attainment of associated objects, atmosphere, etc. also takes place to this Jiva exactly in accordance with his past deeds (thoughts & acts observed in his previ-

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ous birth). Some take birth in rich family and some in (pauper) poor family. Someone born in poor family goes in rich family by adoption, etc. To someone, all agreeable things become easily available with very little effort only and someone does not get (the same things) even besides his putting a lot of efforts. The peculiarity of karmic matter (so bonded in the past) is revealed from all these things. Whatever form, good-bad thoughts, acts are done by this jiva (mundane being), according to these dispositions only the bondage of karmic matter takes place and latter on in due course of time he gets similar fruit through the instrumentality of (rise of) karmic matter. The fault is not of the karmas, it is our own (fault). Karmic matter is mere a medium (instrumental cause). Whatever form of seed is sowed by this Jiva, exactly the same fruit is reaped by him.

Though this Jiva, owing to the association of karmic matter is found holding the aforesaid types of different & peculiar conditions, yet its inherent nature is continuing in it as it is by rermaining untouched with all such (modificational) changes and foul dispositions. How can we identity that sentience ? For this, we will have to understand the reality (nature of substances) with a little deepness & subtleness.

SUBSTANCE:

Holding uniformity with specialities. Each substance whether it is sentient (soul) or non-sentient (non-soul) is of one general (uniform) form with vividness nature. General (uniform) and specific - both of these are the properties of a substance ; or we can say that -

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Substance	= "**Samanya**" +	"**Vishesha**"
	General Nature	Specific Nature
	(Unalterable)	(Alterable)
	Inherent	Specialities

'General' (uniformity) is that basic inherent nature of substance which never changes. Whereas, whatever state or condition in whichever moment is held by a substance, that very state (condition) is its 'specific' nature. The modes or the conditions of a substance continue changing (every moment). For example -There was a crown of gold. Then after breaking (melting) it, a necklace was made out of it and in due course of time by breaking that necklace, a bangle (new ornament) was made out of it. Thus (in this process) the conditions went on changing but gold remained existing in gold form. In this example the crown, the necklace, the bangle etc. are the specialities and the goldness is the general (uniform) nature. The modes (conditions) are perishable, but the basic inherent nature of substance is imperishable, eternal and constant. Similarly one boy attains the state of an adoloscent, then as the time passes on, he becomes adult from adoloscent, and old from adult. The boyhood, adoloscent, etc. conditions are changing but the human is existing in human form. Even if the conditions are changing, the humanness in the general (uniform) form is 'as it is' (unaltered) in all these specific conditions. The same thing is applicable in case of material objects; e.g. the milk is put to set in curd form (by mixing some form of yeast), then butter is made from curd by churning it and Ghee (clarified butter) by heating the butter. Here in all the conditions of curd, butter etc., the milk juiceness is exist-

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ing in one form. Or, for exanple -the matter substance was in one condition of tree-form of molecules, then it was cut, so it got turned into wood form. Then that wood got turned into coal form on burning and thereafter that coal also got turned into ash-form gradually, but the matter substance is still existing in matter form.

Now we take another example of sentient being. One human-being that duly died with intense sorrow feelings. So he became a beast, and later on he again attained human-birth from beast-life. The conditions (states of existence) went on changing but the living-being (soul) is the same in 'as it is' form. In the same manner, some soul underwent malice form of dispositions, then it underwent attachment form of dispositions by ending malice (aversion) feeling and later on it turned into attachmentlessness form of dispositions by ending attachment feeling. Besides all these changes and dispositions, the sou! substance remains existing in its own soul form. Such a change (of modes) goes on happening incessantly in all substances. To undergo change (every moment) is the nature of substance. Each material object goes on becoming old from new condition and such a change in that thing continues happening every moment. The leaves (pages) of a book get pale during the course of thirty-fourty years, its paper gets weak (torn out). It is not so that this change in it has occured after forty years. That paper has turned pale and gone weak every moment. A child does not become young all of a sudden or a young person does not become old all of a sudden, but he goes on becoming old every moment. However the subtle change, the modification taking

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place every moment does not become tangible (visible) to us. When lot of time passes on, it becomes recognizable to us. Only gross change is recognized by our intellect. *Matter will change or modify into matter form only. Soul will change or modify into soul-form only. The function of soul can never iresspass (violate) the soul's (sentient) nature and the function of matter can never tresspass (violate) the matter's (insentient) nature. In other words. the soul (sentient) substance can never become insentient and insentient substance can never become sentient.*

The 'General' and 'Specific' are, athough, the qualities of one and the same substance, but (both) are different from oneanother. The General nature or characteristic is one and the 'Specific' nature is many fold. The 'General' nature is unchangeable-imperishable whereas the 'Specific' nature is changeable-perishable. Though the 'General' & Specific characteristics are different, yet both are inseparable-they can not be divided from one another (But their separate knowledge can be attained assuredly because their characteristics are separate from each other). Or it can also be stated so, that it is impossible for a substance to exist either with its 'General' characteristic or with its 'Specific' characteristic, i.e. existing either of mere 'General' nature or of mere 'Specific' nature is impossible.

In fact the quality of continuity of oneness, uniformity, itself in different specific conditions (modes) which occurs one after the other is termed as general nature (Samanya Swabhava). The 'General' characteristic of substance is one constant (inherent) nature eternally existing in its all specific conditions similar to

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that of a thread in a neckless of pearls. Clayness is a general (constant) nature and the clay, clay-pot, piece of clay-pot etc. are its specific conditions ; i.e. the general (constant) nature is pervasive in one form in all specific conditions. The specific nature or conditions are changing (whereas) the general nature is existing in one and the same form. Similarly the soul is existing in one sentient form but his conditions (modes) are changing externally and internally in two ways. Externally this soul from bodily connection point of view, some times modifies as human being, some times celestial being, some times animal being and some times as infernal (hellish) being. And again in human etc, states of existence, as mentioned above he turns (modifies) into child, young, old etc. (bodily) forms, on the other hand, from internal (changes) point of view, at times anger, at limes pride, at times deceit, at times greed form of four dispositions, and at times passionless pure dispositions, devoid of passional dispositions are evolved in this soul. But in all such slates of dispositions the sentient (soul entity) is eternally existing in one sentient form. It is imperishable (immortal) and always remaining in one constant form.

Why to know essentially the General & Specific nature of the substance?

The substance is of General & Specific form or of substance & modification form of entity. But due to not possessing the knowledge of one general-uniform nature (substantial nature), we have been believing, knowing and experiencing the substnace to be of specific/modificational form only. In other words we can say that we have believed in known and expe-

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rienced the specific/ modificational form of the soul-substance as to be the complete subtance. Consequently whatever body, etc. associated things and attachment, etc. malice dispositions were present in the modification (Paryaya) only, we have established in them our I-ness, oneness, ownership and mine-ness ; as a result of which the increase in Karmas (Karmic matter) and fruits thereof only have been taking place. Now if we could attain the knowledge of substantial constant nature (Dravya-Samanya) then the feeling of oneness, mineness & I-ness in the state of existence/specific mode will get finished and a belief/ failth of self (soul) exactly identical to its true nature in substance-mode form/General-specific form as it really is will be evolved. Then, though the body will remain there but it will appear perishable and associated to us as it really is. The attachment, etc. feelings too will be generated but those will not appear to be soul's own nature but will appear to be of malice form and perishable-as they really are. Then in the absence of attachment, etc. & body, etc., the end or absence of my soul can not be there - such a crystal clear judgement will be effectuated.

When (during the state of perverse belief) one used to feel & experience oneself to be of some mode form or body form or attachment, etc. form, then the attachment,etc. used to increase. Now if he turns to believe & experience himself to be of constant substance form, then the attachment, etc. begins diminishing and the soul, by way of gradually being free from attachment, etc. becomes pure (passionless) and the Karmas which were the instrumental cause of the association of body, etc. also get annihilated. Also the

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beginning of this path of spiritual advancement is possible only when one believes in the complete multifarious nature of self-soul substance in substance-mode form; general-specific form. By neglecting the mode/specific nature when one lays importance to his constant-substance nature / general-uniform nature of substance and experiences himself to be of that form, then only self-realisation will gel evolved. Therefore, knowing the general-specific nature of (soul) substance is not only important but is inevitably imperative & essential.

Symbolic Method of Explaining General-Specific Nature

It is sure that the beginning of religion (religious-life) is not at all possible without identifying the self soul's general (eternal) sentient-nature. But because of remaining busy in specific states (modes and qualities) and having mineness feeling in them only, we the mundane-beings are finding difficult to catch (to fathom) that external sentient nature. Though in the above cited examples pertaining to matter-substance, it is easy to catch (understand) goldness, milk juiceness, clayness etc. but we are finding difficult to reach up to that Eternal General Sentient nature of the self-soul which is beyond the celestial, human, etc. external states of existence and anger etc. internal (malice) feelings and different from them. In our present situation we are standing nearer to the specific states (modes & qualities) and we are far off from the general constant nature. Hence it will not be wrong to express the specific states by the word "This"

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and the general constant nature by the word "That" and then through this symbolic representation the whole of the substance will be expressed by **"This + That"**

Something which can be shown & pointed out by finger, it is "This" and that which can not be seen but which has existence, which can not be known (through senses) but which has existence and is present it is "That". The science can know "This" and which can not be known by science is "That". The modern science is concerned with "This" and the religion is concerned with "That". Due to this reason science and religion have no matching, "This" can not be "That" and "That" cannot be "This", yet both of them are not separate (enities) "This" is very near and "That" is very far off. "This" can be known through intellect, mind and senses, "That" is experienced hut on expressing, or narrating through words it becomes "This". Even on attributing some name to it, "That" becomes "This".

The (sensory or, seriptual) knowledge has its limitation but the experience has no limitation. That is nearest also and farthest also. If the substance as a whole is taken to be a circle then 'That' is its nucleus - (centre) and "This" is circumference. The nucleus (centre) is of one point (fixed) form whereas the circumference is an endless round.

Religion says - you are 'That' only. You need not go on any pilgrimage. You can get (realise) it here and just now. If you could cross 'This' then you will be in 'That' only, For going to centre you will have to cross the circumference. The centre is not the circumference, if it would have been circumference,

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then by now you would have reached. But if you run on circumference then also, you can not reach on the centre. For that you will have to take a leap by facing towards the centre. This is the reason that even the highest conduct and the highest (deepest) studies which are the parts of circumference only, can not take you to sentient form of soul centre. For reaching the centre, taking leap from circumference is necessary.

That which has some name is 'This' e.g. you are a gent / a lady- these are also the names. Labelling is nothing but circumference only. Some centre is there which is without name. Being gent-lady, young-old, healthy-unhealthy, beautiful-ugly, all these are the parts of 'This'. Beyond all these is something, if that is realised (experienced) then That' is touched (attained).

We live in a dead-world. This dead-world itself is 'This' and that which does not die is 'That'. Saying God to God is also sticking label on it. If we are in "Nirvikalpa" state (in the state of pure thought activity) then we are 'That', and if we are in thinking mood (in the state of impure thought activity) then we are 'This'. When we are in thinking state then (at that time) we are not in our soul. As much we go in deep, thinking state, that much far off we go from 'That'.

The society does not take interest in our 'That' (But) it takes interest in our 'This'. This is tinged with our ego and connect with our name, with our parents and family, with our education, with our post, with our sect (religion), with our language, with our country. All these are the parts of our 'This' and not with 'That'. 'That' is not connected with anything. 'That'

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is one alone; 'That' is absolute in itself. When once 'That' will be realised (experienced) then 'This' will appear to be an external show only. Then everywhere (in all beings) 'That' will also be seen. Then 'This' will appear lying far off and 'That' will come nearer. Our burning question is that whether we are surviving in 'This' or in 'That' ? If our everything is (appear to be) in 'This' then our misery can in no way, be eradicated and if we are (surviving) in 'That', then there is no cause of becoming unhappy.

If some person is playing his role in a drama, then whatever role is there, that is 'This' and the person playing that part is 'That'. While playing his role he knows who is he. Even on becoming profit less fame-defame, life-death of 'This' he does not feel happy-unhappy, because he has established himself in 'That'. For him 'That' is nearer and 'This' is far off. Similarly the pot is 'This' and clay is 'That'. Both are found together but on destruction of the pot, the clay does not get destroyed. Even on breaking of the pot, the clay exists in as it is form. Similar is the condition of the soul. The sentience or consciousness of the soul is 'That' and anger, etc. malice conditions are 'This'. If we are believing the body and anger, etc. as to be our own (nature) and not believing the sentience as to be our own (nature) then we, not knowing 'That' have believed 'This' only to be 'That'. 'This' is perishable. Hence by destruction of 'This' we are believing the destruction of 'That'. For attaining correct knowledge, the knowledge of 'This' and 'That' is a must. If one believes in 'That' only, then also his knowledge is not correct, or if he believes in 'This' only, then also his knowledge is not correct, Believ-

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ing 'That' to be 'This', or 'This' to be 'That' or believing 'That' separate and 'This' separate, then also he would not possess the correct knowledge of the nature of substance. Even besides being found together in each moment of time, 'This' and 'That' are different too. 'This' is not found without 'That' and 'That' is not found without 'That' and 'That' is not found without 'This'. But 'That' is not 'This' and 'This' is not 'That'. One who does not know 'That' in his 'This' itself, 'Thatness' is taken for granted. Hence for getting quit 'Thatness' in 'This', the effort is made to let him understand 'That'. And the people who do not believe in 'This' and regard it to be false, hallucination, illusion etc. effort is made to impart them the knowledge of 'This', so that both the types of persons can attain the knowledge of **'This + 'That'**, and may attain the correct knowledge of self soul-substance. After gaining the true knowledge, one has to move from 'This' and has to live in 'That' form, this alone is the path of happiness (spiritual bliss).

The World of Specialities : Like a Drama or a Dream

Suppose any actor while playing his role forgets his original form (identity) and believes his part or role as to be a reality in that drama or film, and consequently he starts feeling happy-unhappy. Then how can his unhappy state be removed ? Its means is quite simple. If he is made to realise his original form which he has forgotten during playing his role, then his role will remain a dramatic role only but not a reality, and while playing his role also his becoming happy-un-

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happy will be eradicated. This is the only means of ending his unhappiness. Changing the role is not the right means because the roles of pauper, affluent, weak, strong etc. will continue happening. But if his feeling of his true form remains existing, then whatever type of role he is given to play he will not feel unhappy even besides playing that role.

Exactly same is the condition of this Jiva. In the form of most fundamental formula of spiritual science, first of all Lord Mahavira said that only by taking the shelter of our 'That' (one eternal) sentient-general nature this Jiva can finally end all attachment-aversion feelings. Holding the embodied form as human, beast, etc. and the generation of anger- pride, etc. foul dispositions, are the specific modes only of that sentient substances; the path of spiritual advancement (progress) is to establish identity I-ness & mineness in that general sentient nature, different from all these transitory perishable conditions. This Jiva too, not identifying himself, has believed the role of karmic-matter as to be real and because of this he is feeling happy-unhappy. For escaping from misery, he, from time to time tried to change these roles and acccording to the rise of his karmas some times his role also got changed, and then he considered himself to be happy. But different from these roles is his (soul) nature, that he did not try to know. If he could have tried, then the illusion of reality in that role would have vanished and it would have remained a drama only. Then whatever roles he would have been given, his becoming unhappy in them would have been impossible.

To see this plightable condition of Jiva, Lord Mahavira said that if you would continue believing real-

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ity in karma-produced roles, then for playing newer roles you will continue accumulating fresh karmas and according to (rise of) these karmas you will have to play roles. Further if you will believe I-ness/mineness in them then again the accumulation of karmas being cause of newer roles will take place. Such condition is continuing taking place since eternity. If by identifying the self you could understand the karma produced role as to be just a role, only then neither you will be happy- unhappy due to that role nor you will get the acumulation of fresh karmic matter for playing newer roles. And in this way in the end when thy last role also caused due to formerly accumulated karmas will get finished then devoid of karma produced roles you will remain exactly as you really are, in your ownself.

It would be better to understand this thing with little more details. This Jiva is playing the role of human, celestial, beast, infernal being incessantly as per the rise of one's karmas. Since he does not know himself that I am a sentient soul, therefore he believes that role as to be his own(real) nature and accumulates fresh karmas by becoming happy-unhappy. As a result of these karmas he again gets newer role (to play). If good karmas are accumulated then he obtains the role of a rich person King-emperor, discase-free healthy, beautiful, intelligent person, Indra(Lord of celestial beings), etc. If bad karmas are accumulated then one obtains the role of a pauper-poor person, diseased-crippled-ugly- stupid person, animal-bird, etc. Whatever good-bad roles he gets, it is not dependent on this Jiva's will, but is dependent on his previously done(accumulated) karmas. Since this Jiva does not know himself and his inherent

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nature, so he believes in that Karma-produced body, that "I am this(body) itself and along with that he believes mineness in whole of the family as well as in all external things also. Being dependent of such sort of belief this Jiva feels unhappy and weeps when these things are disassociated, crying 'my so and so(beloved) died, I(myself) died, 'my that particular thing is lost, "I am looted" etc. in many ways, or, even when no person or thing has been disassociated from him, then - "That particular thing is not availed of by me"- thus the absence of any of the objects remains pinching him. e.g.- the absence of good health, wealth, post and prestige or the absence of wife, spouse, children, etc.

In this way when he feels unhappy (miserable), then believing the present condition to be the cause of unhappiness he tries to avail the other condition. For example- one, who believes poverty to be the cause of unhappiness wants to become rich(wealthy person). But he does not understand that happening of change in these conditions is also dependent of previously accumulated karmas only. Hence, by change, if the rise of karma is agreeable and any of his desired thing also got materialised for some period, then again- "This has happened by my doing"- believing so he boasts (feels pride) in it. And if the rise of karmas aggreable to one's desire is not caused and the thing(work) does not get materialised as per his will, then he feels sorry and anxious. Thus through his own boastful and restless despositions he again gets the fresh karmas accumulated; as a result of which he again gets (the association of) body etc. and such a cyclic change continues incessantly.

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This Jiva has neither tried to understand the means of stopping/breaking this cyclic change nor adopted it anytime. He never had such a curiosity that I should know my true nature. If he comes to know himself (attains self realisation) then whatever form of karma- produced-role he may have to play, there will not arise I-ness-mineness feeling in that(role). Whatsoever (bad) external conditions may be there, it cannot make him feel misery. When he has to play the role, then of whomsoever role he may have to play, how does it matter? Then the role of a begger cannot make him unhappy and the role of an affluent person cannot cause boastfulness or ego in him. When he knows himself (what he really is) then there remains no I-ness feeling in the body etc. Being the fruit of karmas done in the past 'these are mere disguise'-such sort of feeling(belief) remains existing. Then there is neither happiness-unhappiness, nor attachment-aversion, nor is the bondage of fresh karmas. Whatever is the stock of old karmas, that will get disassociated after producing its effect(fruition) and then this soul will remain manifested exactly as its characteristics is-devoid of karmas, devoid of attachment-aversion. Therefore the means of becoming happy and getting rid of attachment-aversion is not to bring change in conditions(states of existence) but is to know the self(soul), because of which all sorts of conditions will appear to be the role of a drama.

As the modes (conditions) of Jiva (mundane being) so produced by karmic-matter are compared with the different roles played in the drama, similarly in those (conditions) can also be compared with a

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dream. Thus, the karma-produced changing and perishable modes of a mundane being are meaningless and transitory just like a dream. So long some person continues seeing a dream, till then that dream appears to him as a real one, but when he wakes up then that dream remains only a dream devoid of any reality. Whatever conditions he underwent in dream state, those remain no more the cause of unhappiness-happiness. Similarly this Jiva is sleeping in his sentient-nature (is unaware of his conscious nature) and is awakening in the temporal acts (wordly affairs). If he could awaken in his conscious-nature then all acts of this world become meaningless like a dream. Therefore the means of keeping away the misery is not to undergo a pleasuresome dream, but is to awaken from the dream.

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3

Self realisation is essential, rest all is the so called constraint

Soul's connection with attachment-aversion

Full of meaningless changes(modifications) in this human-life, if any meaningful gain(attainment) is possible, then it is the realisation of one's own eternal sentience(sentient nature). How to attain that realisation? Prior to attaining the self-realisation, it is necessary at the level of intellect to understand correctly and in detail one's own nature. Inherent nature is that which does not change even on changing the condition(mode) of that substance and remains existing always as it is. For example- the nature of sugar is sweetness. If the sugar is mixed with clay, dissolved in water or heated, its sweatness will remain existing 'as it is' Similarly the nature of soul is consciousness (knowingness). Though the knowledge continues increasing-decreasing, but knowingness (knowing activity) remains existing in all conditions. If knowingness(sentience) is the nature of soul(Jiva) then what is the connection of attachment-aversion with it? Are attachment-aversion also the nature of Jiva(soul)? For finding answer of these questions let us think about one example.

Suppose, sugar is kept in a pot on fire and is becoming hot. There in that sugar two things are found together - sweetness and hotness. Now, inspite of these two things being found together, the sweetness is of sugar's own quality and the hotness is produced with the contact of fire. Although the sugar itself has

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become hot, yet the hotness is not of the sugar's own, it is of the fire. And also in the absence of hotness the sugar sweetness does not become absent. Hence hotness cannot be the nature of sugar, hotness is separate from the hotness of sugar; the pot is also separate from existence of sugar. The existence of sugar lies only in sweetness, on the existence of which the sugar exists and in the absence of which sugar does not exist. Now this example is being fit on Jiva's nature. Here in place of sweetness of sugar the knowingness nature of soul (Jiva) is to be taken and in place of hotness the attachment-aversion etc.(impure) dispositions are to be understood. The body is at the place of pot and the deluding karma is at the place of fire. Analogous to this example - in the soul also the knowingness and attachment-aversion(auspicious-inauspicious dispositions) even on being found together, knowingness is the soul's own nature whereas attachment-aversion are, in fact being evolved due to connection with the deluding-karma. In the absence of attachment-aversion also the soul does not become absent. Hence inspite of their being present in the soul, the attachment-aversion cannot become the nature of the soul. The nature of the soul is knowingness only which exists in the soul always. Knowingness or knowerness itself is the knower of the self(soul). But from immemorial time, that knowing substances (jnayak) not experiencing the self to be of knowledge form is experiencing it to be of attachment-aversion form, nor of body form also. But you are of sentience form only(Chaitanya mantra). Then not experiencing the self to be of sentience form why are you experienc-

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ing to be of attachment-aversion form? These attachment-aversion are non-self produced acts(modes), these'are not your inherent nature. Why don't you then experience your own "Jnayak-Swabhava" (knowing nature of soul) as yor really are?

Attachment of soul with body

This soul is different from body, also along with its being different from attachment-aversion form of malice dispositions; as in the above cited example sugar is different from the pot or as the sword is different from its case. Even on being stated 'sword of silver', in fact sword is not of silver, it is of steel (iron) only; its case alone is of silver. Even body and soul being found associated together both of them never become one entity. The differentias of both are seperate. The differentia of soul is knowingness (sentience), whereas the body is of matter substances, possessed of touch-taste-smell-colour-see attributes and is an insentient entity. Suppose one hand of some perrson gets cut in an accident and it is lying before him. That hand is devoid of knowing power but the knower is knowing it. We see this clearly that the corpse remains lying whereas the knowing substances goes(elsewhere) leaving that body(corpse). The attachment of body with soul is similar(analogous) to that of a cloth with the body. As on getting the cloth dirty the body does not become dirty, on getting the cloth torn body does not get torn and on destruction of cloth body does not get destroyed. Similarly on becoming dirty of body the soul does not become dirty, on getting cut or broken of the body soul does

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not get cut or broken, and on destruction of body the soul does not get destroyed. The body is an insentient thing, it does not have the power of knowing. But the sentient(soul) substance being possessed of the power of knowing knows the external objects through the medium of eye, nose, ear, tongue and skin. The eyes are not the knowing entity but as "the eyes know through the medium of spectacle" so is believed in the world. Similarly infact the soul knows through the medium(window) of eyes. The knowing entity is the sentient soul only, not the body. The body is merely a medium and that medium too is a medium knowing the external objects, other non-self things only. When this sentient(soul) substance is engressed in knowing the self(soul) then(at that time) no work(or instrumenality) remains of that medium too.

For seeing the self different from the body and of sentient form, no help of any other substance is required. For knowing the other(non-self) substances the physical senses and light etc. other means are required necessarily, because this knowing is of outside(extroverted) nature. But in the act of self-realisation neither light etc. nor physical senses are required because this knowing is of inside(introverted) nature. This thing will become clear by one example. Suppose, one effigy of iron duly heated with fire is enclosed in a box. If some person looks at it, then first of all he will see the box, then on touching its hotness will be felt; the ironness will be known by him in the end of all. But if the knowing power lies in the effigy and if it (he) wants to see its (his) own form then first of all it (he) will see itself (himself) to

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be of ironform. It (he) need not reach the self from the outside like other spectators. Similarly, when this soul (Jiva) realises the self to be of self (soul) form, only then that act of self-realisation happens internally in the self only, the body and attachment, etc. dispositions are left outside only. The senses, etc. have also not to do any thing in this process of self realisation. A blind person can also realise himself to be of sentient form in the same manner as does a person with eyes. On the contrary when we see ourself to be of body form then our sight too becomes of that type only as that was of the seer of effigy, - first of all body is sighted and then the attachment-aversion, etc. are met with. Hence realisation upto the inherent nature of the self-soul from the outside is not at all possible. This is what is the basic difference between "Swanubhava" (self-realisation) and "Paranubhava" (non-self realisation). Therefore, for 'Swanubhava', the aspirant of liberation(Saadhak Jiva) is required to internally make effort of reaching upto the self-soul.

Diminution (Decrement) of the knowing-power

Infinite power of knowing exists internally in the soul. When that power get manifestated (revealed) in the pure self (soul) then it knows directly all the substances with their modes (pertaining to past, present and future) found in the universe (three-worlds). But in the present condition, in impure state its (soul's) power is reduced so much that this(Jiva) is able to know only a few substances through the medium of eyes, ears, physical senses, etc. and with the help of light, external means, etc. The reason of deminution

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of knowing power is that Jiva has misutilized his (knowing) power. He, not utilising/not engaging it in himself/ in his own nature, has used/engaged it in 'karma'(impure thought activities) and "karamphal" (fruits of karmas), i.e., he has wasted his knowing power in attachment-aversion, body and objects related with body. On the contrary, if this Jiva utilises/ engages his knowing power in his sentient-nature then the.same power, by way of increasing gradually on touching the highest point(of spiritual advancement), can modify into omniscience-form. But alas! it is a matter of great sorrow that whatever power is possessed by him in the present time, he is using /engaging that too in the object of senses and passional acts; as a result of which his knowing-power is proceeding in the direction of diminution. If its misutilisation continues in the same fashion then by way of diminishing gradually one day it will reach on its ultimate downfall state (lowest point); will be.reduced to infinitesimal (part of the knowledge of an alphabet). Our knowledge which has.become dependent on.the senses, we ourselves are the cause of it; we have not utilised (engaged) it at proper place. The proper place is our own (sentient) nature only. If due to impractice we could not engage it in that (nature), then we have to engage it in these means which supports/fosters our nature. Excepting these means, engaging our knowledge elsewhere is nothing but misutilisation of knowledge only and the fruit of which is increase in karmas (karmic-bondage) and decrease of knowledge.

The concern of religion or Spiritual Science is only this much that whatever power (of knowing) is possessed by us, we ought to know its nature and

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make proper utilisation of it; so that it can proceed towards increasing growth. The knowing power and the attachment-aversion, etc. malice dispositions are conversely interrelated. When the malice dispositions increase the true knowing power decreases and when the true knowing power increases then the malice dispositions decrease. Hence by engaging the knowing power in 'Swabhava'(one's sentient nature) its development and diminution of malice dispositions take place together. In this way when all malice dispositions get uprooted then the developing knowing power proceeds towards wholeness. Therefore, the absence of passions and the perfectness of knowing-power itself is the direct (real) religion.

At present our knowing-power is attached in the other (non-self) things; it is focussed towards outside. It is to be detached from there. But if only this much thing is preached or understood then, this is not a complete thing, because more important thing than detaching it is that- "Where it is to be attached?" By detaching from outside if it is not attached at proper place, not attached in one's own(sentient) nature, then there cannot be any possibility of (true) religion. Even if a false knower (unwise person) detaches his knowing power from the other (non-self) objects then "inside where/which side should he attach it"-is not known to him. At the most by detaching it from the inauspicious acts he attaches it in the auspicious acts. But that too is other (non-self) object. Whatever discourse is given for removal of darkness, its intention is not of running away from the darkness but is to bring light. On bringing the light, the darkness will automatically get removed. The person who does

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not understand thus the true meaning (of discourse), he possibly, does not possess the ability of grasping the discourse. When he will attain the power of distinguishing the jewels and consequently the interest of obtaining them will be created, then he will not ask as what to do of these stones lying with me; rather 'where those stones are left'- even this will not be known to him. The same thing is here in the present context. If the mundane existence, body, indulgence in sensual pleasures are required to be quit from this Jiva, then he is required to be aquainted with this meaningful, unalterable, eternal self-(sentient) nature which is just opposite to meaningless, alterable, transitory (perishable) things. He is to be informed that he is already possessing that (nature) and it is this spot where absolute serenity(peace) and bliss reigns. And, if he has attained the power of identifying the self-nature and true belief (insight) is attained, then wherever he is standing-amidst this world, body and sensual pleasures - he will automatically run away from there.

What is important: attaining the "self" or abandoning the "non-self"?

For attaining happiness one has to withdraw himself from the outside things and engross in self (sentient) nature. Withdrawing from outside acts is 'Vyavahara'(conventional conduct) and engrossing oneself in self (sentient) nature is 'Paramaartha'(real spiri tual conduct). External shelters are of two kinds - (1) Worldly affairs, body and sensual pleasures, etc. all these are inauspicious acts, the fruit of indulging

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in them is 'Papa-bandha'(irksome karmic-bondage). (2) By virtue of which fostering of self-nature takes place, forstering of ending attachment-aversion takes place, discriminating-knowledge is fostered, passionlessness is fostered-such type of shelters are-Deva omniscient God), Shastra (scriptures-divine preachings) and 'Guru'(naked possessionless monk). They too although are "non-self" only from the view point of self-nature, devotion in them too is, although, auspicious desposition owing to which 'Punya-Bandha'(wholesome karmic-bondage) is caused, even then wordly affairs are not forstered, rather passionlessness is forstered. Therefore, those (pious dispositions) are means of self benediction. The third shelter is one's own sentient nature; in which the fruit, different from above mentioned shelters of remaining engrossed, is attainment of soul's-purity (passionlessness) by getting attachment-aversion finished. The Jiva (rational being) who wants to remain engrossed in one's(sentient) nature, is required to withdraw himself from the outside things. But withdrawing from the outside things is not religion (Dharma); religion is to remain engrossed in "Swa" (one's own sentient nature.)

Importance is not of 'how much relinquished', importance is of self-realisation, if really attained. If we did not realise the self, then the importance of relinquishment will crop in our mind. Since the importance is only of that thing which has been relinquished, hence it becomes the cause of boastfulness/ego. By such type of relinquishment, the egoistic feeling alone is fostered and the person who fosters his ego, he, as a matter of fact, fos-

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ters his mundane existence, cycle of (birth and death) transmigration. That ego- may it be fostered by relinquishment of wealth, property, etc. or by acquisition of wealth, property, etc. or may that ego be fostered through scriptural- knowledge; ultimately fostering of ego is nothing but worldly existence. It can end only when in our heart the importance of one own's(sentient) nature gets awakened- 'of what kind is that self-nature?' - whose shelter is the true means of becoming omniscient God; that Self-Nature, Self-God itself is 'Paramaartha'(real spiritual entity), Supreme soul, Samayasaar.

Spiritual and Ethical Science: Unison of Attainment and Relinquishment

Till date whatever sermon is given, that is the sermon of relinquishment but not of attainment (of peace, tranquility) along with it. Giving sermon of relinquishment only is half-talk. When the sermon of attainment also is given along with it, then the talk completes. Relinquishment and attainment- both of these are complementary to one another like the two sides of a coin. Such is the friendship and unison of ethical conduct and spiritual attainment. Or, unison of these two is like that of a rope, one end of which is, if, ethical conduct then the other end is spiritual (attainment). Rope's one end cannot be without its other end. (Similarily) attainment has concern with relinquishment and relinquishment has concern with attainment.

Without diverting the attention from 'Para'(non-self objects) it is not possible to come in 'Swa'(self-

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soul) and if one's sight (attention) rests only on diversion from 'Para'(non-self), then the thing of reaching in 'Swa'(self soul) is not intercontained in it -then at the most what will happen there, is that freeing oneself from one 'Para'(non-self thing), the attachment with another 'Para'(non-self thing) will take place. If we, by cutting this rope of friendship/unison form of both the sides of scripture (relinquishment and attainment) make it in two pieces, then neither spiritual science alone is useful and nor ethical science alone(observing of external conduct alone) is useful. By cutting the rope both parts become one sided views (monoism). And if their true characteristics- one having concern with the other are accepted then the ethical science(observing external conduct) will become complimentary of spiritual science (attainment) and vice-versa.

In fact, true path of liberation is evolved by the unison of spiritual attainment and observing of external code. More a devotee goes on attaining the state of concentration over the self-soul, more lighter becomes the karmic-bondagc and the external conduct too goes on modifying accordingly. This is the unison. If the external conduct is not correct then the kanmic-bondage too has not become lighter and the adoration of 'swabhava'(self nature) has also not been attained - such is the rule. If some person moves (follows) from the side of external-conduct and tries to attain the self-realisation, then as and when he attains the self-realisation, then the same external conduct becomes true 'Vyavahara'(conventional conduct), it gets the (power of) reality.

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Self realisation: Jiva's own choice

As per above deliberation the knowing power of this Jiva is continuously attached in the non self things concentrated towards the body. This Jiva sees himself in the body form, stands, talks at the level of body, then he finds (thinks) that health, beauty, intellect, educational degree, wealth, position, prestige, wife-son, etc. family men, race, society, nation, etc. all are mine, I am this only. He believes his absence in their absence, his existence in their existence. What result is that thousand types of thoughts and troubles (restlessness) related to these objects (even to the extent that the troubles related to all the various types of possible conditions also) crop up and due to getting entangled in these thoughts and troubles, this jiva continues experiencing unhappiness.

By chance any one affliction (misery) gets mitigated for the time being only, then at that time other thousands are also found present and the one which has been mitigated again comes back after some time. Possibility of existence of all (sort of afflictions) still lies there. On reduction of one or two afflictions this Jiva considers himself to have become happy, but the real happiness is not here. That which he believes to be happiness is nothing but a fantasy of happiness. And when he stands(thinks) at all level of consciousness by giving up the level of body, percieves himself to be of sentience- form then there remains no cause of evolution of restlessness to him. At the level of soul, there is neither any disease nor any one's death; neither something has to come nor something has to go; Whatever is of the self (soul), it is always

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of the self; and whatever is of non-self, it is always of the non-self. On attaining such realisation the cause of all sorts of afflictions and thoughts gets finished. That is why the chief-monks have preached-Oh Jiva (capable soul!), Thou not seeing the self to be of body form, which really you are not, should see thyself to be of sentience form, which really you are from times,, remain existing always (in the same form). The act of seeing oneself to be of sentience form will make perfect thy knowing-power by increasing it gradually and will make you pure (in state) by withdrawing from thoughts tinged with attachment-aversion etc. You can do so in the present time; this is your own choice- whether you see yourself in body-form or in sentience-form. The consequence of seeing oneself to be of body-form is that you have been reaping incessantly in eighty four lacs "Yonis" (birth places of living beings) from immemorial time. Those who saw themselves to be of sentience-form they attained beatitude (supreme bliss of liberation). If you too want to attain same quality of supereme bliss then you should also see (experience) yourself to be of sentience- form and stay in the same status. You have to not get anywhere outside, only you have to come on the level of consciousness from the level of body. As on the level of body, whom you understand to be your neighbourer, the attachment of mineness about them is not developed in you. Similarly on arriving at the level of sentience, the wife, son, etc. wealth, property, etc. and the body, all these will appear to be just like neighbourers only.

Body and sentient- nature both are with you. You yourself are the experiencer/realiser. You are well-

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versed in experiencing the body to be of self- form. Now instead of body, in the same way, you have to experience the sentience to be of self-form. At the level of body you possess the discriminative- knowledge too; you do not believe/accept other's property as to be your own. Same type of discriminative-knowledge has to be attained by you at the sentience-level; this thing depends on you only. With that discriminative knowledge you need to stay in your (sentient) self only. In this way you will attain the state of beatitude. The Acharya monks says further that they are experiencing the same beatitude.

Now once for a while only, believing in their preachings thou is required to see thy nature of sentient form distinct from all other substances- that is what thou really is, then thy affliction/misery of endless period will get finished. As you have been seeing yourself to be of body form and of attachment-aversion form; like that you were neither in the past, nor is in the present, nor will become anytime in future. This body is a material substance(insentient thing); none of its condition of whatsoever- form can influence your sentient- nature; even by its destruction you cannot get destroyed; its (body's) importance too is till then only as long as you(soul) are staying in it, otherwise people will not touch it even; will get it burnt. It has no value; the value/importance of thine, is of your sentient-element. Hence the realisation of the soul (one's own sentient nature) is essential, rest all is so called constraint.

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4

How to attain Self-realisation ?

Means of knowing the self-soul

Three activities are happening together every moment in each person. One is the activity of body, second is the auspicious-in-auspicious dispositions, i.e. mental activity and the third is the knowing-activity. Whatsoever may be the condition of the body, its knowing is continuing. If the body is diseased then firstly the happening of disease and secondly knowing of that disease, both the things are happening together. Two deeds are happening simultaneously- lifting of hand and knowing of the same; happening of disease and knowing of the diseased state;'being diseaseless and knowing of diseaselessness. Here we have to ascertain whether I am that (body) in which diseases, etc. have happened or I am the knower of that (disease)? The condition of body is changing, the knower knows it. The body is getting old, that also is known, it is dying that also is known; but who is knower, that is neither getting old and nor dying. Here we have to determine that I am the knower only, where as the concern of the change in condition is with the body.

As the knower of each action / each condition of the body is continous knowing at the same moment, similarly whatever may be the condition of dispositions (thought activity), its knowing too is happening simultaneously at the same moment; e.g; evolution of anger and knowing of the same anger, etc are decreasing-,increasing, pride from anger, deceit from

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pride, greed from deceit, etc, form of dispositions are caused, but the knower is continuously knowing, continously to all that change whatever it may be from one form to other form. He is knowing the anger also and is knowing the absence (end) of anger also; in the absence of anger his absence is not being caused. His function is to know only.

Thus it is ascertained that three functions are happening together-bodily action, evil despositions and knowing activity. Out of these, first two deeds are perishable whereas the knowingness is everlasting entity. Even in dream-state the knower is knowing at that time, that is why on waking up in the morning he can tell about his dream. Today I slept well, this too is known by the knower; one (body) was sleeping and the other (knower) was knowing that also.

These three activities/functions are happening simultaneously-we were not knowing this thing till date. Since knowing activity has not come to our mind, only bodily actions and mental activities like auspicious- inauspicious dispositions alone are being caught (recognised). Therefore, we have understood bodily actions and attachment-aversion form of despositions as to be our own function, our own existence and believed the self(soul) as to be the doer of these activities. Besides these, the knowing activities are also happening there and its level is different from their level - this thing has never been understood by us. The result was this that we on one hand, tried to change the despositions from inauspicious to auspicious- form and on the other hand we tried to change the bodily activities from inauspicious to auspicious form. If (by chance) these activities related to body

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and mind got changed then we believed this change itself as to be the religion (spiritual gain) and felt pride that I have done so and so religion. We could not understand a little bit of this thing that both of these activities are dependent on the other (non-self) things. They are not the soul's own natural activity. Therefore, merely by changing these dependent activities, the evolution of religion (spiritual pease/ bliss) is not at all possible; Dharma(religion) is the nature of soul, its concern is with that third natural activity- the knowing activity. This ignorance, this fallacy is of that knower only, that he, not identifying his natural activity, has believed I-ness/mineness in alien dispositions and in bodily activities (dependent on body); This itself is egotism, this itself is false-belief (fallacy), this itself is transmigration, which cannot be irradicated till then, so long as this Jiva does not experience himself to be of knowledge-form. The knowledge is also of two -forms- one is false knowing-form and one is true knowing- form. When this Jiva does not know about himself (to be of sentient nature) then he believes I-ness/mineness in non-self things- this itself is the false knowing- form condition (of knowlege). When this Jiva knows himself to be of sentient-form then there remains no I-ness/ mineness feeling in non-self things, this itself is the true- knowing-form condition (of knowledge). Hence the means of self realisation is not to change auspicious- inauspicious dispositions and activities but we need to change ourself (our thinking), i.e, we need to know (realise) ourself to be of sentient- form. The things owing to which there may arise auspicious disposition or inauspicious disposition, but I-ness/

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mineness feeling should not be found in them. I-ness/ mineness sentient should be found in our sentient.

Knowing activity: Jiva's own function

It is essential for begining on the path of religion / that we should determine that knowing- activity is emanating from my knowing nature, it is my own activity, whereas the remaining two activities are being caused due to instrumentality of karmas. Similar to the sugar's example cited earlier, in which hotness of sugar was due to instrumentality of other thing we fire. Uptill now we were believing I-ness, mineness in these two types of karma-produced activities, we were believing our beingness in them, but now our I-ness/mineness feeling should evolve in that knower entity only. As one has I-ness/mineness feeling in bodily activities and in foul dispositions(mental activities), the same form of I-ness/mineness feeling must evolve in the knowing activity. Whomsoever attains such a state he, in fact, realises so, that while walking also I am not the walker but I am only a knower of the activity of walking; while talking also I am only a knower of the activity of talking; while dying also I am not the dier but I am only a knower of the death. Thus, during evolution of anger also I am not of anger- form; but I am only knower of it, during evolution of greed, etc; I am only knower; during evolution of compassion-mercy, etc. despositions, I am only knower of them. I cannot do anything else except knowing such a state. In this way this Jiva will attain the descrimitive knowledge between the self (soul) and the non-self things, then even besides his living in this body he will get (and feel) separated

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from the body; even besides his living in this world, the world will not live inside him.

How to catch the knowing - activity ?

First, one should know these three activities as different from one another. And then it is a must to establise I-ness, oneness and identity in the knowingness only. Here, one should understand well about the knowingness, that whatever act of knowing is taking place, that is karma related, "Kshayopashamic Jnan" (destruction cum subsidence form of knowledge) which increases- decreases, in which the help (instrumentality) of senses and mind is needed, which is with thinking and with fickleness and which is a particular form (mode) of knowledge. This is not to be held (not to be taken shelter of) but through this medium one has to catch (know) that source from which this (specific knowledge) is emanating- that is "Jnan-Samanya"(general-constant knowing activity), that is the abodiment of knowledge, that is undeviated knowledge fickelless knowing entity-owing to which this wave of knowing is generated. As sun's rays have light, yet we have not to catch the rays, (but) through the medium of rays we have to reach upto that sun which is one indivisible source of light. The rays are only parts (ansh) whereas the sun is one holder of the parts (ansh). Similarly, "Kyshayopashamic" (destructive cum subsidence) form of knowledge is a mode/state of knowledge only; it decreases and increases, it has changing quality and is related with karma (knowledge of obscuring karma) - we do not have to catch this (mode/ state of knowledge), but through the medium

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of this we have to establish our totalness(I-ness and mineness) in that indivisible embodiment of knowledge; knowingness in general, where from this particular knowledge-form of wave is generated, that who remains constant enternally, that who has no concern over karma. The mode/state of knowledge is a part (Ansh)- it is not the holder of parts (ansh), the holder (of ansh) is "Jnan-Samanya"(knowledge-in general), it (Ansh) is of "Paarinaamic- form- devoid of karmas (karmic- instrumentality), where as the part (Ansh) is of "Kashayopashama-form"- having concern with (its obscuring) karma. We have to lay prominence to 'Saamanya'(one constant knowingness in general) and we have to realise (experience) the self as to be one general- form by treating the particular-form (vishesa) as to be secondary.

Knowing the aforesaid three activities as to be separate from each other is comparatively easy, but establishing I-ness/mineness in that knowingness-knowemess is difficult; nevertheless there is a means for this- sitting separately (lonely) for five-seven minutes let us ascertain that whatever bodily action will happen it will be in my knowledge, even the blinking of my eyes will be in my knowledge not in unconscious state. Not becoming the doer of the action of the body we have to remain merely a knower of that, and if we are laying stress on knower (soul) even for two minutes and also start seeing the activity/function of the body then we will find the knower is different from the body. In the same way (if) we, sitting calmly for five-seven minutes, not becoming the doer (agent) of the notions arising in the mind, let us remain mere knower of them. Whatever feelings be running in the

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mind, whatever thoughts be arising, let us go on seeing them- seeing them- may those be auspicious thoughts or inauspicious, let us not oppose them in any way that why did such a thought arise and why did not arise so and so on ? Our work is to know only; so let us go on giving stress on that knower-self only. We are neither the doer of those thoughts, nor the stopper/checker, we are simply the knower of them. Thus let us go on doing our work. We are not the mind, we are not the body, let us move a little inside and go on watching. Let us tell to mind- "go wherever you want to go; whatever thoughts- notions you want to arise, arise; we shall see you (your race) "sitting calmly". People say that mind is not in our control, but if we do not stop/check the mind just for two minutes only and allow it to go wherever it wants to go. What we need to pay attention is that its going to anywhere should be in our knowledge- not in unconscious state- then we will find that this mind is not going anywhere and it does not move anywhere.

If we could continue this practice patiently and could go on laying emphasis on knowcr, then we will find that sometimes something (unique feeling) starts arising- as if a blow of rainy- fountain/air has come and everything disspears for a moment, wavering of thoughts stop, no ill feelings develop, a unique quality spreads out. If such a state is attained then key is attached that motionless (attachmentless) state can be attained. And that which can happen for a moment, why can it not last for a minute, for an hour, for a day and for ever? Earlier it will rain drip by drip, then one day a storm will come, then floods will come. Then such a (blissful) state will be evolved that has

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never been evolved today. It will appear that someone has awakened inside; despite sleeping externally he (the inner self) will appear to be awakenmg inside, even during walking he will appear to be not walking, even while talking he will appear to be not talking. Outwardly all activities will be continuing, but inside them nothing will appear to be happening. The moment we awakened, became attentive, remained only knower, instantly we will find that mind has disappeared and tranquility appeared. Our world is within our mind. So long as we feel pleasure in mental-thoughts (notions), and believe I-ness/ mineness in them, till then only they go on getting encouragement. The moment we will see the notions as different from the self (soul), the same moment we (our attention) will be in front of that knower-soul; all sort of mental thoughts-notions will disappear, all things will disappear, and what only will remain is the knower-the sentient soul. At that moment, self-perception, knowing of the self-soul will take place, then only me realisation of the self-soul-nature being different from the body, etc. and attachment-aversion feelings, etc. will take place.

Swaanubhava (Self-realisation) :-

For self-realisation, first of all, we have to ascertain, at the level of intellect, our sentient nature as different, separate, from the body and objects related to body like wife, son, etc. and wealth property, etc., from the auspicious-inauspicious dispositions-thoughts-notions and from the "mohaniya"(deluding) etc. eight types of karmas.

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As a businessman, by varifying/checking his ledger account, etc. works out the balance through plus minus calculation; but he does not believe that balance itself to be his capital, rather, after subtracting other's money/cash which has come to him with some purpose, whatever remains balance finally, that only he treats to be his net capital. Similarly an aspirant/sadhak of self-realisation too, after subtracting (counting as separate) those aforesaid body, etc. non-self objects/associations, what remains balance is the embodiment of knowledge of perception, in that only he establishes his I-ness/mineness and ascertains that whatever body, etc. non-self things are associated, those are not his own, even besides being together with him. What happened upto here is (nothing but) paper work or the ascertainment of level of intellect. Further, as that businessman tallies that balance (amount) with the remaining cash amount kept in the safe and believes that amount only as to be his capital not the balance. Similarly, a Saadhak (aspirant of liberation) too, by negating all non-self associated things in his knowledge, whatever active knowledge (upayoga) is going outside through senses- by withdrawing it from there- by withdrawing it from soul-power from body-senses- thoughts-notions, engrosses/focuses it over the indivisible- em-\ bodiment of knowledge (soul) and establishes undifferentiatedly oneness with it, realises his existence merely in his own existence. Or in other words, he becoming knowable to his sentient nature in the mode (paryaya) of his own knowledge, sees it in his own form. This itself is termed as self-

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realisation (swaanubhava), Atma-anubhava (soul's realisation), "atma-darshan" (soul's perception) or "Nijasatta Anubhava" (perception of self-existence).

During the state of self- realisation, just only a touch of (sentient) nature takes place for a Saadhaka of lower stage. But, whatever thing (experience) happens on its touch that is noticed by us whole world disappears, body and mind are forgotten, yet the lamp of sentience grows inside. The body will appear lying separate before you. At times, such types of realisation gets generated in a trained 'Saadhaka' even without his exertion, suddenly he feels himself separate from the body, the body appears lying separate. There remains neither any thought (notion) nor any worry. It appears so, that now this sentient soul will live separate from the body. Even on stopping such an event its effect continues throughout the day. Such sort of a renunciation feeling is developed which has never been earlier before. Then body's birth does not remain his birth and body's death no more his death; the fear of death ends; (because) he has directly seen death- whatever happens in death, it has become clear today. Such a state does not last long. If realisation happens frequently then renunciation feeling continues, but if it does not happen for many days then what remains is just equal to old memory.

Scriptural knowledge and Soul's Knowledge :-

Till date whatever he learnt (knew) about the soul was leamt (known) from the scripture/shastras and from others (persons). But now he knew by taking the taste himself, knew by his own experience. Change

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in lifestyle is never possible simply by acquiring knowledge through scriptures (Shastras). Lacs of people are there who know through Shastras but no(appreciable) change occurs in their life; however this much is certain that they, even without internal change, can bring external change which is unreal (mere copying), it is not real (change). Reality manifests only when that change is imbibed with the taste (of imperturbation or calmness) of self soul and evolves on its own.

Knowing about the soul, and knowing the (self) soul- these two are two different jobs; there is a basic difference in these two. The first job can be accomplished either by going through the scripture or through the persons possessing their knowledge; but the second job- to Know the self (soul)- has to be done ourselves. Suppose, we a gathered lot of information about some person by reading (the books) or by listening about him from others; but to know that person (in person) would be possible only when we see him directly (face to face). Similarly, knowing of (one's own) soul also takes place only by direct realisation of the (self) soul; it does not take place merely by collection of information from the 'Shaslras' (scriptures). Or suppose, for example some person got a map wherein details are given of a treasury burried at some particular place; and also he has well understood the map by throughly studying the map. But by merely doing this much work, the wealth will not be achieved by him; the achievement of wealth will be possible only when he begins digging after reaching at the place indicated in the map and goes on digging until he does not reach upto the bmried

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wealth. Likewise, we too need to discover out that (soul) element, by understanding the 'Tattva', where that 'Tattva' is really there innerly, by means of scripture form of map and going on finding out until the realisation of that self soul element (entity) does not take place. If the knowledge so gathered from the scriptures is not made a means of soul-perception/ soul (self)-realisation, then such knowing merely fosters one's ego (pride). It is just theoretical/bookish knowledge whereas the other one is a knowledge based on self-realisation. Hence we need to know from the scripture and see (realise) the self (soul) in our ownself.

On attaining self-realisation, this Jiva, in fact, understands that "I am the knower and the owner of my knowing activity only. I know the auspicious as well as inauspicious thoughts/dispositions only; I am not the doer/agent of both of these dispositions; these are the products of karmas. For example- there is a triangle, on the apex (top) point of which is the knowledge and out of the bottom two points- one point is auspicious (pious) disposition and the other point is inauspicious (inpious) disposition. The knowledge or the knower is at a different level from these two-auspicious inauspicious dispositions; the level of two (crest) points is of 'Swa' (self-soul) and the bottom level is of 'Para' (non-self). The knowledge, though, knows those auspicious inauspicious dispositions but is different from them and also it is not the doer/ agent of them. When this Jiva (aspirant soul) percieves (the self) in this way, then despite the evolution of auspicious-inauspicious dispositions there remains no ego/boastfulness of them; may the dispositions be of

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mercy/compassion or of speaking the truth or of speaking the untruth but there remains no I-ness/ mineness in them- the ego (Aham) dies and the one whose ego has gone, his world of transmigration also goes away, i.e, trasmigration ends. The taste/interest that is found in world/worldly affairs is of I-ness and of mineness only; the one whose I-ness and mineness has vanished, no taste/interest remains for him in the world. Similarly he has no I-ness feeling in the body too; he knows very well that the various changes/ modifications are taking place in the body are all produced by karma; I am merely knower of them, but not of their forms. As I know other's body, (but) I am not the doer or enjoyer of it; Similarly to this body also in which I am stationed, I am knowing it as non-self, I am not the doer or enjoyer of it. This body or other body, there is no difference in the non-selfness of both. Now the doership has ended, (but) what only remains is beingness. Various types of auspicious-inauspicious dispositions and the conditions of the body are happening. I am assuredly the knower of them but not the doer.

When the self sees oneself to be of knowledge form, different from auspicious- inauspicious dispositions (i.e, attachment-aversion) and body, then menifestation of natural change in his life is quite obvious. However it is possible that in someone's life that change may come with a faster speed comparatively, whereas in someone else's life it may come slowly/gradually. The speed of change may depend on a particular person but the change (turning-point) will definitely come.

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Position of attachment-aversion after attaining self-realisation

Even after attainment of self- realisation and having established I-ness/mineness in one's own knowing nature, the weakness/want of spiritual force is still found so much that despite his wanting to stay in that knowing-nature, he fails to stay in it. What is the reason of such position? What sort of constraint is this? This can be said to be want of spiritual force, intensity of attachment or else it can be said to be the impact of past impressions/ reflections karmas. Although right substantial- reality has been conceived in faith, yet giving it a practical shape, i.e. translating into life is not taking place. (Though) I-ness feeling is not found in the body but it is still situated in the body; I-ness/mineness is not found in attachment-aversion feelings, but attachment-aversion are still found persisting. For example- the potter has lifted the stick from the potter's wheel but that wheel is still moving (on its axis). Or the tree has been cut / uprooted but its leaves are still green. The child is being fostered (nourished), earlier (that act) was being done by being a mother but now (after self-realisation) it is like that of a maid-servant. He is living in a home but now it is not a home - it is an inn (Dharmshala). Business is going on, earlier it was run by being an owner but now it is run by becoming a trustee. Things are still there (as they were) but now no ownership remained in them.

Since past impressions are not enabling him to stay in self-nature, hence for breaking them he creates new impressions (through self contemplations). Whatever (perverse) impressions were gathered so

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far by him, by reflecting, every moment, the contemplations of oneness with the body, those can be wiped off only through the force (reflection) of non-selfness about the body He, therefore, now tries for the same only. Till date he used to be the doer/agent of attachment and body, etc; but, despite their presence, he has now become the knower of them- doership or I-ness/mineness has been finished. Till yesterday he, at the level of body,used to believe that:- "mein sukhi dukhi mein Rank-rao . . . Tan nashat aapko nash maan" i.e., "I am happy- unhappy, I am pauper- king; mine is wealth, building, cow influence; mine are son, wife, I am strong- weak; I am ugly, lucky, foolish, expert. On body's birth I understand I am born, on body's expiry I believe I have expired."

But today he, by living at the level of soul, finds that - "I am one, alone, embodiment of infinitive attributes (qualities), sentient-element (entity). I neither take birth, nor die. I am neither human-beast (subhuman)-deity (celestial being)- internal being and nor I am male-female-neutral; nor I am affluent-poor; stupid- intelligent, etc. and nor the association-disassociation of other non-self objects nor the association-disassociation of other non-self objects can make me happy- unhappy."

Right conceptions developing along with soul perception (self-realisation)

Thus, when one experiences one's sentient-nature, then:-

(1) The question of sprouting out ego does not arise because the base of ego is (nothing but) the false belief of I-ness/mineness feeling in the body etc., in

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the other non-self objects being (associated as a) result of virtue- vice and in the auspicious- inauspicious dispositions.

Since forsaking and adopting, house-holdemess-monkhood, poor- richness, foolish learnedness, diseased- diseaselessness, humanity-beasthood, etc. are all the parts of circumference and now, the whole sum and substance of this depends on the "Centre" and lies in "That". How can, therefore, I-ness feeling be in (any) state of existence (mode)?

(2) At the level of sentience/centre, he (the enlightened self) cannot do anything except knowing-perceiving (Jnan-Darshan). The thoughts which arise for making others happy-unhappy, they all rest on circumference- they all are the parts of "This" and are foul dispositions. This is why the false ego of making others happy-unhappy does not arise.

(3) At the level of body some object is agreeable, some object is disagreeable. But at the level of sentience no object is agreeable or disagreeable. Hence there remains no cause of indulging in attachment-aversion because agreeableness-disagreeableness is not in the object. Seeing/feeling agreeable-disagreeableness in the object is (nothing but) our fault of sight; e.g. women is neither heaven nor hell. If she appears to be hell them is our sight's fault. Seeing, considering a woman to be a Jiva (soul) different from ourself- is the correct sight.

Anything / substance is neither good nor bad, the thing / substance is of substance-form only. Goodness- badness is not in the thing/substance but it is the blemish coming from within us; e.g, the milk appears to be yellow to a jaundice-patient. In

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fact, the milk is not yellow, its appearing yellow is (nothing but) sight's fault. Similarly if the thing is appearing good- bad to us, then we should know that our inside blemish has yet not vanished. We do not have to correct the thing, but we have to destroy our blemishes.-

(4) Earlier he used to believe that happiness-unhappiness is caused due to others or due to (rise of) virtue-vice. But now it has been ascertained that unhappiness is caused due to our own passions and happiness is evolved in the absence of passions. Hence for becoming happy he makes efforts to end passions.

Any other Jiva/person can neither cause unhappiness to this Jiva (self)- I can not cause to others and others can not cause to me. But we people use to take unhappiness-happiness from one another- when we use to take unhappiness happiness to see other Jiva from his movement and behaviour or from his way of talking (words spoken by him), then in wordly language it is said that he gave unhappiness- happiness. But as a matter of fact he (the other person) has not caused/given, only we have taken it. The reason of it are we, not others. On understanding this thing the ego of causing unhappiness- happiness to others does not arise to this Jiva and for his own unhappiness- happiness, this Jiva (enlightened self) does not hold other persons responsible.

(5) Earlier he used to believe that passion(s) is/are caused due to other Jivas or else due to the rise of karmas. Now he has understood that in the evolution of passions the whole responsibility is of mine. No other thing causes passion and neither due to other

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non-self thing passions is/are caused; but when I myself, by taking shelter of other nonself thing, undergo in attachment-aversion form, then it is attributed that other non-self thing/person has caused the passion. In fact, other non-self thing/person neither does any work or is neither causing (us) to do any work, but (on the contrary) we ourselves, by taking the shelter of other non-self objects, do the work (or passions). Usually people think that the other person, by uttering abusive words caused us to become angry; other person caused our mind to move, etc; but it is not so.The fact is that we ourselves moved the empty bucket in the well, that bucket does not make any change in the well- water; dirty water was already there in that well, so that bucket brought out the dirty water. Had there been clean water in that well then it would have brought clean water and if the water was not available in the well then the bucket would have come back empty. The bucket has not produced anything inside the well. The other person is just like a bucket to us. In this example-we not understanding the quality or fault of bucket understand that well water itself is dirty or clean. But here we see the fault of a person uttering abusive language, and we want to correct him. When we took the shelter of abuse-words and treated to be harmful/disagreeable to us then the blemish lying inside turned into anger- form; hence the mistake is our's. We have to correct ourselves to see our own weakness/mistake.

(6) He (the enlightened self) escapes from the outside perverse atmosphere, not because that they will cause harm to me but because that I myself get slipped in that type of atmosphere due to my own

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weakness. The fault is not of that atmosphere, (but) it is of our weakness. He does not feel averted by treating that atmosphere to be bad but wants to remove his weakness; hence he tries to safeguard himself from that (atmosphere), similar to that of a patient of fever who does not use 'ghee' (clarified butter) or food cooked in ghee.

(7) At the level of sentience, there is neither birth nor death of this Jiva (soul); hence whether an other person can kill me or I can kill other being - such a question does not arise. At the level of body, staying or not staying of the body is dependent on life- karma (Ayu karma). Neither anybody can reduce the period of Ayu karma nor anybody can increase it. But, whatsoever form of dispositions of killing or saving other being this Jiva does, according to those (dispositions) he definitely gets the bondage of karmas and also reaps their fruits.

(8) Attachment (affection) causes bondage. Inauspicious attachment causes bondage of vice (bad karmas) and auspicious attachment causes bondage of virtue (good karma's). The former is the bondage of iron- chain and the latter is the bondage of golden chain. The pure passionless dispositions cause the destruction (shedding) of karma's and of attachment-aversion etc. (impure dispositions),

(9) He (the enlightened self) believes so, that 'Vyavahara Dharma' (conventional religion) is 'Bandha Marg' (path of bondage). But along with its being 'Bandha Marg' it is purposeful in the lower stage of spiritual advancement as per the status of true aspirant, but it is not worth taking shelter (not worth adopting).

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(10) That work (ritual) which is performed with the fear of hell or with the greed of heaven etc. cannot be (regarded to be) a religious work. The work (ritual) only which is urged with the feeling of engaging/staying in one's own soul-nature is regarded conventionally as a religious work.

(11) The means of ending the passion(s) is to realize/experience one's own knowing nature. As much as passions end, that much one comes nearer to Godhood and when the passions are destroyed totally, then he himself becomes the omniscient God. This itself is the religion, this itself is the soul's nature (nature of the substance).

(12) The power of becoming God is in me and by dint of my right effort I can get that power manifested. Such form of firm/stagnant faith is found.

(13) God is not the doer/creater. He is passionless (attachmentless) omniscient. He can neither make any other being happy nor unhappy. He is engrossed in his nature. To see him we can also remember our own (sentient) nature. By strengthening the aspiration and interest of becoming like Him and by treading on the path shown by Him we can make means of becoming Supreme Soul (omniscient God).

(14) All this ascertainment which has been described above occurs in 4th stage of spiritual development. From here only begins the path of liberation (Moksha marg) or religious-path (Dharma-marg). This will be further discussed ahead.

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5

Soul's Journey upto Supreme Soul (Disembodied Omniscient Siddha God)

As discussed above, it is necessary to annihilate passion for piety - for attainment of one's own knowledge & blissful nature. The cause of growth of passion/attachment-aversion is one's own ignorance (about the self-soul) and false belief of I-ness/oneness feeling in the body and fruits of karmas.The moment this Jiva knows his intrinsic nature then the I-ness/oneness feeling in the body gets quit; the moment I-ness/oneness feeling in the body is quit, the root cause of germination of passions gets eradicated; and the moment the root cause of germination of passions is eradicated, after that whatever past impressions of attachment - aversion are left persisting, the means of annihilating them gradually needs to be adopted; and in this way as much as quantam of passions/attachment-aversion would go on decreasing, that much quantam of purity (passionlessness) will go on increasing/manifesting.

14 stages of Spiritual Development

(Fourteen Gunasthanas)

For the measurement of (the quantam of) passions fourteen stages of spiritual development (Gunasthanas) are described in the scripture (Jain-canon). As the fever is measured by thermometer, in the same way the delusion (fallacy) form of fever is measured by 'Gunasthanas' (14 stages of spiritual ladder). As the passions go on lessening, (so ac-

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cordingly) externally (in practical life) dependecy goes on reducing and internally the proximity with the self-nature goes on increasing the soul's advance on the path of progress.

-: First Gunasthana :-

So long as this Jiva is found having I-ness/ oneness feeling / conviction in material karmas and fruition of karmas in the body and attachment-aversion, till then he is staying in the first Gunasthana. Here in this stage, he possesses attachment (Raag) not only with one body, but attachment of ' I-ness / oneness towards all possible bodies is found. Likewise, (his) attachment - aversion is not (limited) to one object related to this body but in his (inner) intention the attachment-aversion towards all possible objects/things is found existing. Body's existence means his existence (life), body's end means his end (death). His happiness also is from non-self things and from external objects, and his unhappiness too is from non-self external things. His whole existence is connected with outside things, is diverted towards outside; therefore he is called "Bahiraatma" (extroverted mundane soul).

The beginning of journey for going ahead from here is then only possible when this Jiva makes effort in the direction of ascertaining the nature of substance and distinction between 'Swa' (self) and 'Para' (non-self). He determines that passion (Kashaya) is irksome (full of misery); it is to be ended; one's own (passionless) nature is to be attained. And he finds out the causes of these, that who is the attainer of

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nature (natural state) and the ender/annihilator of passion? Now, for him the same supreme soul is deity (Deva or God) who is free from passion - who has attained (his passionless) nature, the same one is worth adoration, the same is accomplishable/attainable. That only is 'Shastra' (scripture) which teaches us to end passion and attain nature (natural passionless state of soul). And they alone are our 'Guru' (monk / preceptor) who are engaged in this act (of attaining a passionless state). Excepting these he does not worship nor accompany any such so called Deva-Shastra-Guru, from whom the passions are fostered. Along with this he forsakes externally (in practical life) injury to other beings (Jiva-Hinsa) and internally intense passion. Related to these two things are meat eating, drinking wine etc.- he forsakes all these (bad habits also).

In this way he ascertains true Deva-Shastra-Guru and by taking their shelter he tries to know his, intrinsic nature. Any person-Lady-gent, old young and even rational beasts-birds (possessing mind/thinking faculty) can effectuate this "Purushartha" (ascertaining the reality correctly).

Facing towards Soul - Sight

The Cause of Happiness is the absence (non-existence) of I-ness/oneness in the body and fruition of Karmas. Therefore, he makes effort of that sort by way of which the I-ness/oneness feeling in them ends and I-ness/oneness feeling in self-soul evolves. Sighting, worshipping, chanting hymn, uttering mantra repeatedly (of omniscient God), observing vows and studying (of religious books) etc. becomes true

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(meaningful). Then only from these the twoness (separateness) of body and soul is proved/is realised. He makes those acts (rituals) as means in such a way, owing to which he can prove/realise the twoness/separateness of them. If the effort of accomplishing discriminative-knowledge is not made/ not attained then whole of the conduct (observing of rituals) and study of scriptures may only suppress the passion-attachment-aversion but cannot eradicate them and that suppressed one will only strenghten our (individual's) ego. Hence for strengthening the twoness of body and soul, he, incessantly day & night, while eating-drinking, sleeping-awakening, reinforces this contemplation that - "I am not body, I am not mind, I am neither notion nor thought I am sentient-soul knower of these." He fixes up this contemplation in each breathing (inhaling, exhaling). He takes this contemplation into depth of consciousness/sentience. Whenever he looks at the body then he knows that "I am not this". Breath comes and goes, there he knows that "I am not this". This contemplation goes on strengthening, to that extent that the I-ness/ mineness/oneness feeling form of intellect goes on breaking/mitigating. If someone is sleeping in deep-sleep and if he is called (by name) repeatedly then his sleep breaks/ he wakes up. In the same manner here he calls to himself and wakes up from sleep (of delusion) only two deeds are there (to be performed). One is to en lighten the contemplation of distinctness of body and the second is to negate/annihilate attachment-aversion. By this means only he comes into fourth Gunasthama from the first

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-: Fourth Gunasthana :-

When this Jiva (rational being), by making effort of touching/experiencing the self (sentient) nature through the medium of true Deva-Shastra-Guru, ascertains that- "I am one alone sentient entity, distinct from the body and the attachment, etc. dispositions happening in my "Paryaya"(mode/state of conduct attribute), because of which I am unhappy, are not my nature but are the blemishes/foul dispositions; they are transient and perishable. When he perceives/experiences his knowing nature quite different from the body and attachment, etc. then he enters the fourth "vowless true believer" named Gunasthama. Although, the ascertainment of his existence ("Satta") distinct from the attachment, etc. has now been over, even then he is not finding himself able to crush the attachment-aversion.

Now he is introverted soul/enlightened self; His happiness-unhappiness, good-bad is not from other non-self things but is from his own self. Now, there is nothing his own outside the sentience. Now body is there but there is no I-ness/mineness in it; the attachment, etc. dispositions are existing but knowing them to be foul dispositions produced by Karmas he tries to destroy them. Earlier he used to understand that in their evolution there is no fault of mine, these are produced due to (rise of) Karmas or someone else has caused them. But now he understands that these are happening because of my own weakness/ want of 'Purushartha', due to my effortlessness; therefore these are caused due to me and by increasing 'Purushartha' only I can crush them. The association-disassociation of external things/paraphernalia

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is happening due to rise of virtue vice (Punya-Pap Karma); As much as I will get attached with it that much attachment (affection) will be developed. Those associations of things, etc. are not the cause of happiness-unhappiness, rather my getting attached in them is the cause of happiness-unhappinness. Thus he understands his own responsibility of happening of foul dispositions in the self, and for ending the foul dispositions he repeatedly takes the shelter of his (eternal) nature, tries to experience himself to be of sentient form. More he sees himself as of sentient form, more the attachment towards the body, etc. goes on lessening. Consequently he withdraws himself from the means of exceeding the passion. He does not even go near the means of increasing the passions, viz. Meat, egg, wine (alchohol), gambling, stealing, hunting other's wife, prostitute, etc. ill-habits. Similar to these he does not embrace any other ill-habit also and does not foster any addiction, e.g eating betel leaves, smoking bidi-cigarette, tobacco, intoxicants, tea, coffee, addiction etc. because the addiction is such a habit that keeps the soul dependent.

Uptill now I was flowing with the flow of Karma. Whatever form of rise of Karmas came into being, accordingly so I was turning. Now I have understood that if I became introvert towards my intrinsic nature then the function of Karma can he checked. For example-suppose some person is pulling me by catching my hand. Now if I myself also try to go that side only then puller's force and my force, both act together in one direction only, as a result of which I get pulled in the same direction without any interruption, rather with my own will. But if I could under-

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stand that I can exert my effort in opposite direction too; then this is my freedom, when that person pulled me towards his side then I exert my force in its opposite direction. The result of this endeavour happened that whatever little pulling effect (jolt) has been felt this time, that has come as a resultant force which remained as balance force after subtracting my force from that person's force. This thing is applicable in respect of the rise of Karmas. If we instead of flowing in the flow of Karma willfully, apply our effort (Purushartha) in the opposite direction, i.e, in engrossing in soul's (sentient) nature then the fruit of Karma, not being that much, will be very less, rather it will be negligible with respect to earlier one.

Since at present he finds himself inefficacious/ weak in mitigating all sorts of passions; hence by quitting intense passions and their external bases as specified above viz, seven bad habits, unlawful acts, non-eatable things, etc. and engaging himself in the acts of mild-passions, tries to eradicate them also. There, he continues fostering his (sentient) nature by making the medium of/ by taking the shelter of passionless omniscient Deva and Shastras (scripture) as preached by Him and the (so called) alive Shastra, i.e. Guru (possessionless naked Digamber Jain monk) marching ahead on the same path.

The merits/virtues found with Samyag-Darshan

-: (Right-belief) :-

Since he has now arrived at the level of sentience from the level of body, therefore, the seven types of

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fear too do not arise in him. "There will remain no existence of mine"-such sort of fear does never grow in him; even if the fear related to the rise of (conduct deluding) Karma is evolved in him due to want of spiritual-force, then he does not become its owner. Also the desire of reaping/enjoying the fruit of Karmas does not arise in him, because he has ascertained well that devoid of the fruit of merit (Punya) and demerit (Papa) I am sentience only. Therefore he neither has longing for merit-fruit, nor hate for demerit-fruit whether the fruit is of his own Pap' or of the other. "Who is the object of meditation and guide for me"-no stupidity in this regard has now remained. By understanding the nature of the object of meditation he is taking the shelter of it. Now the matter 'of doing by seeing' has finished. He always tries to increase the spiritual-traits and by withdrawing himself from other non-self things he makes effort to keep himself engrossed in his spiritual attributes. He has deep interest and extremely high affection for his spiritual-advancement. He makes effort of moving ahead in the direction of spiritual-advancement. Renunciation feeling from mundane-existence in the body and enjoying the objects of senses and engrossment in soul's nature increases in him. He sees each living being to be of sentience-form alike himself, therefore the feeling of compassion towards them is created. For protecting the (life of) Jivas he gives up taking meal in night and adopts the drinking of filtered water only.

Living in this (lower) status, self-realisation at least once in six months definitely occurs, otherwise the fourth Gunasthana no more exits. If the (purity of) thoughts (faith) falls down then he again reaches

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the first Gunasthana, is touched by a Jiva for a very short time while descending from the fourth to first Gunasthama. Again if he corrects (purifies) his thoughts then he has chances of ascending up again.

-: Fifth Gunasthana :-

When a "Saadhak" (true aspirant of liberation) dwelling in fourth Gunasthana, makes effort of attaining self-realisation (pure passionless thought activity / Nirvikalpa-dasha) frequently then the "Apratyaakhyaanaavaran-kashaya" that hinders partial-continence form of dispositions starts becoming faint/mild. When this (vowless true believer) acquires the ability of experiencing the self-soul once in fifteen days then he enters the fifth Gunasthana. There, internally the (rise of) "Apratyaakhyaanaavaran-Kashaya" is found absent; thoughts of renunciation develops and externally (in practical - life) he accepts to follow twelve small - vows (Anuvratas) etc. and the conduct worth eleven specific vows (Pratimas) begins gradually. There, in the absence of passion, whatever form of 'Nivratti' (non-indulgence in passional acts) is found that is 'Charitra' (conduct), that is 'Dharma' (piety) and/ whatever vows, etc. form of external conduct (in the presence of partial passion) is found, that, being the auspicious - disposition is of the form of merit - karma bondage. Now, we ponder over the characteristics of those eleven "Pratimas" (stages of 'Shravakas').

1. "DARSHAN - PRATIMA"

Now, he abandons all seven ill-habits with oath forever. He gives up all those things which are the

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cause of increasing passion. For Jivas' protection he withdraws himself from such trades and business in which injury to Jivas is caused more. He abandons eating at night forever and he accepts eating the things of eating-drinking in properly cleaned-seen/checked condition so as to escape from inflicting injury to Jivas.

2. "VRAT - PRATIMA"

The observance of five small vows (Anuvratas) three qualitative vows (Guna-vratas) and four educational vows - thus total of twelve vows begins from this 'Pratima'. Though the vision/ intention of 'Saadhak' (lay observer of vows) is to end all sorts of passion, but he, due to not possessing much spiritual force, adopts the renunciation-path according to as much spiritual force he possesses. And as much passion is still persisting, he knows and accepts it as his own mistake/weakness. For ending that also he tries to increase his spiritual force. And increase in spiritual force is, since, possible by self-realisation only, hence for its attainment he makes effort. More increase in self-dependence causes more decrease in dependence of other non-self things. In external (practical) life, the effort of reducing dependence of non-self things also is, in fact, done for increasing self-dependence. For example - the support of a stick for walking is taken first by a weak person, then as he walks without its support, slowly its support also gets quit. The soul, although, does not need any support (of other things), it is complete in itself, yet the want of spiritual force is there. As much is the support of other non-self things, that much is the dependence and want

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of self-dependence. Therefore, he increases his spiritual force, so the dependence goes on reducing.

Earlier the dependence was of indulging in injustice, improper conduct, forbidden food, etc. Now decreasingly that (dependence) remains limited to judiciously right behaviour, proper conduct, injuryless eatable food. Earlier he, in business, etc., used to indulge somewhat in lieing, stealing, etc., now that tendency becomes free from lieing and stealing, etc. Earlier, the longing for possessions/paraphernalia was unlimited, now he keeps it limited. In this way he fixes the limit of craving, longing and desires.

In the manner as, when a motorcar is caused to climb the hill, then that car is checked by brakes from going downwards and is moved forward by accelerator. Similarly, the 'Saadhak' (devotee) checks his action and reflection from going downwards by oath, resolution form of abdication and moves forward through self-realisation. Or it can be said that the act of both abdication and self-realisation is separate/different in the same manner as that of the regimen and medicine; whereas the medicine ends the disease and regimen does not allow the disease to increase. A diseaseless state is attained only when medicine is also taken and regimen is also observed. The advancement of soul is possible only when abdication in external life and realisation of self-soul internally is attained. We have already discussed this topic above under the heading- "Adhyatma and Charnanuyoga": 'Grahan aur Tyaga ki Ekta'. (Spiritual and Ethical Science: Unison of Attainment and Relinquisment).

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Now, out of twelve vows, first of all, we ponder over the characteristics of five small-vows:-

1. "Ahinsaanavrat" (Small vows of non-violence)

He (the sharavak of 5th Gunasthana) considers/ treats other Jivas alike himself. He knows what sort of pain he feels on getting pierced by some needle, so other Jivas too must be feeling the similar pain. Hence he does not behave with others by mind-words-body in such a way with which if he is be-haved by others will make him feel sorry. When all Jivas (souls) are alike himself then creating pain/ troubles to others is in, fact, creating pain/troubles to himself. In Ahinsaanuvrat the following things are included:-

(i) He does not kill any Jiva intentionlly/deter-minedly.

(ii) He does not utter such words due to which other beings may feel sorry.

(iii) He does not think ill of other(s) even in his mind.

(iv) He does not think of committing suicide.

(v) He considers abortion/foeticide - by self or by getting it done to be an injury (Hinsa).

(vi) He does not follow or accompany such societies or persons whose aim or objectives is Hinsa (violence).

(vii) He never behaves inhumanly towards any-body.

(viii) He by being overpowered by greed never overloads the weight on labourers, rickshaw-driv-ers, etc. more than their capacity can handle.

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(ix) He takes care of his servents, labourers etc. that they get their meal, etc. in time.

(x) He never overloads weight on bullocks, horse, etc. animals more than their capacity and timely feeds the food/grass/ water, etc. to these animals.

(xi) He never tames/nourishes the carnivorous beasts.

(xii) While walking on the road he walks by seeing down on the road so that no Jiva (insect/ant, etc.) is hurt/killed.

(xiii) Anything that he keeps or lifts or moves from one place to another place he does these actions with great care and supervision (so that no Jiva is hurt/killed).

(xiv) He cooks or eats the food that he prepares and eats with a great care and supervision. He takes, uses the things which are within limit of their expiry date.

(xv) He does not take/eat pickles, jam, sweets, papad (a thin crisp cake), badi (small lumps of pounded pulse dried in the sun) etc. of which usable time limit has been expired/are of many days old because the growth of Jivas takes place in these things.

(xvi) He does not use such cosmetics in which the killing (injury) of Jivas takes place for their manufacture.

2. "Satyaanuvrat" (Small vow of speaking the truth)

He does not tell lies; although he is still not finding himself to follow/ to practise the complete truth

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(in his daily life), nevertheless he does not tell such sort of lie, due to which some harm or evil may be caused to others. In Satyaanuvrat the following things are included:-

(i) In business, he does not sell/give counterfeit or adulterated thing to any person.

(ii) He does not cheat anybody.

(iii) He does not take or charge more money - more cost by telling a lie.

(iv) He does not keep inaccurate/false means of weights and measurement.

(v) He does not give or make judgement unlawfully/with injustice feeling.

(vi) He does not file a false case against anybody.

(vii) He does not bear a false witness.

(viii) He does not disclose someone's secret matter out of jealousy or selfishness.

(ix) Having borrowed anything or money, etc. from someone he does not deny it later on.

(x) He does not betray anybody.

(xi) He does not give false or wrong advice to anybody.

(xii) Untruth/lie is spoken because of various reasons- viz. out of anger, greed, fear, laughter and criticise. He, therefore, tries to escape from these causes.

3. "Achauryaanuvrat" (Small vow of not - stealing)

By (taking oath of) this small vow he abandons stealing. The following things are included in this (vow):-

(i) He does not take other's goods with the intention of stealing.

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(ii) He neither helps other person in stealing, nor tells anybody the means/idea of stealing.

(iii) He neither purchases nor sells the stolen goods.

(iv) He does not do that business which is legally forbidden,

(v) He does not prepare false ledger book, accounts, letter, etc. He does not do stealing of tax.

(vi) He does not sell adulterated things by mixing cheaper things into dearer things.

(vii) He neither takes nor gives bribe.

(viii) He neither takes in his own use the wealth of any trust or institute and nor spends it in wrong acts/wrong sites.

(ix) He does not hide his capacity/potentiality while working as employee at other's work-place and tries his best so that the employer (owner) does not get harm of whatsoever kind.

4. "Brahmacharyaanuvrat" (Celibacy)

Another name of this small vow is contentment in one's own wife (spouse). Excepting his own married wife he treats all other ladies to be as mother, sister or daughter. In this small vow, the following things are included:-

(i) Abdication of keeping connection/coition with other's wife and prostitute.

(ii) He does not keep intense desire of sexual-enjoyment.

(iii) He does not adopt unnatural means of enjoyment.

(iv) He does not keep terms with corrupt wanton women.

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(v) He does not divorce (his wife).

(vi) He neither looks at women with affectionate-feeling, nor listens to amorous songs nor sees their dance, etc.

(vii) He does not look at their beautiful limbs. For this purpose he does not see the lust exciting scenes/pictures on cinema-screen or television.

(viii) He does not remember the sexual-enjoyments enjoyed earlier.

(ix) He does not take rich and heavy food which cause sexual excitement/which intensifies the lust-sex feeling.

(x) He does not embellish his body.

(xi) Excepting his own son(s)/daughter(s) he does not get involved in other's marriage, nor causes others to marry.

5. "Parigraha Parimanaanuvrat" (small vow of limiting one's paraphernalia/belongings)

For mitigating the intense greed, he fixes the limit of his belongings/paraphernalia through this 'Anuvrata' (small vow). The following things are included in this (small vow of limiting the belongings):-

(i) He keeps/stores the wheat, rice, etc. granary as per the need (of his family), he does not store these in bulk.

(ii) He does not take/accept gifts. He does not take dowry.

(iii) He does not do the work of commission agent in settling the marriages.

(iv) If he is a doctor or physcian, then he does not prolong the treatment of any patient.

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(v) Likewise, if he is an advocate then he does not give false advise to his client, he does not prolong his case.

(vi) Thus, whatever business he does, in that or in daily transaction/behaviour he does not do any proclivity by being overpowered by intense greed.

(vii) He fixes the limit of (a) the objects of re-enjoyment viz. wealth, house, clothes, ornaments, vehicle-car/scooter/horse and servants, etc. and (b) the objects of enjoyment-viz food/meal, drinking water, milk, juice, etc., fruits-vegetables, etc. and enjoys within the fixed limit, not outside the limit.

In this way, he, through these five small vows, fixes the limit of his craving, longing and desires which were not having any limit so far.

Now the characteristics of three qualities vows (Gunavratas) covered under the twelve vows are being discussed here:-

1. **Dig -Vrat** (limiting the area/direction of movement):- "For business/trade purpose, I will come and go upto this particular place (town, river, etc.) in this particular direction only ;"-thus he fixes the boundary of region/area of movement and keeps no concern beyond the boundary of that area/region.

2. **Desh -Vrat** (reducing the area of movement fixed in 'Digvrat'):- He further reduces the area of his movement within the area decided in "Digvrat" for a particular period say for one-two weeks or for every day and makes/fixes a temporary boundary. Through the medium of these two vows, whatever living beings and non-living things are found beyond the area fixed, one can safeguard himself from the notions and thoughts concerning to them.

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3. **Anarthadand -Vrat** (curbing the purposeless activities):-Purposelessly he neither does any action of the body, nor prattles (talk meaningless) unnecessarily, nor gives rise to meaningless thoughts-notions. He also does not give to others the items/instrumcrits causing injury to Jivas in any form.

In this way he escapes from all such useless things and alongwith these three "Gunavratas", he also observes the four kinds of educational vows (Shikshavratas).

1. Samayika Vrat (vow of self- meditation)

With the objective of utilising one's time in self meditation/ contemplation, he practises meditation atleast twice a day - daily morning and evening. (This is what is called the vow of equanimity / calmness or Samayika Vrat).

2. Proshadhopavas Vrat (Fasting)

One day in a week of seven days he observes complete fast, and that day he spends his whole of the time in "Swadhyaya" (studying the scripture) and self-contemplation, by virtue of which the feeling of renunciation (retirement from the world) is fostered.

3. Bhogopabhoga Pariman Vrat

(Limiting the objects of senses/enjoybles and reenjoyables):-He forsakes daily some items/objects of enjoyment and reenjoyment. He limits his daily activities also by curtailing them daily.

4. Atithi Samvibhaga Vrat

(Respectfully offering food etc. to co-religionists/votaries):-He always reflects that some pious per-

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son come to his home so that after serving food to that guest he may take his food. Besides this he tries his level best to fulfill the needs of poor wretched persons out of compassion/merciful feeling.

In this way by adding Anuvratas,Gunavratas and Shikshavratas (5+3+4=12) the total vows are twelve, the beginning of observance of which happens from the second "Pratima" (oath of small vows). As the renunciation feeling gradually grows internally, accordingly the conduct in the Pratimas of later stages is followed.

Now, the differential / nature of the remaining "Pratimas" (from the third Pratima and onwards) is being discussed here:-

3. "SAMAYIKA - PRATIMA" (Oath of Equanimity-Realisation)

Here (in this Pratima) the dependence is further reduced and the interest of self realisation is increased. Hence he observes self-meditation thrice daily - morning, noon and evening hours and the period of meditation too is found to be of one "Muhurta" (48 minutes) minimum or say 3/4 hour.

4. "PROSHADHOPAVASA - PRATIMA" (Oath of observing complete fast)

Now, he observes one day fast per week without fail. On that day he by abondaning all sorts of work pertaining to household activities and trade-business etc, keeps himself engaged in self-contemplation and study of scripture. This fast, from the duration point of view, is of three types - being of 48 hours, 36 hours and 24 hours.

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5. "SACHITTA TYAGA - PRATIMA" (Oath of abdicating the use of wet fruits, vegetables and raw/unboiled water having life)

For protecting the life of Jivas he takes boiled ('Prasuka' or lifeless) water. He takes in use of food after making it 'Prasuka' (boiled) so that the Jivas do not grow in that item even after passage of some time (hours).

6. "RAATRI-BHOJAN TYAGA - PRATIMA" (Oath of not taking food in night)

Taking food in night was already abdicated earlier now he (the holder of this 6th Pratima) follows this vow without any transgression by mind, speech and body - all the three. He himself does not take (any kind of) food and water in the night, nor serves food to others in night and nor approves it in anyway.

7. "BRAHMACHARYA - PRATIMA" (Oath of complete calibacy)

Enjoying and keeping contact with other's wife/ woman was already abdicated earlier; now he (the holder of this 7th Pratima) abdicates totally enjoying his own wife also for ever. Since the contemplation of self-dependence is increasing fast hence the dependence on his own wife also has not to remain there.

8. "AARAMBHA-TYAGA - PRATIMA (Oath of abdication of all commencements)

Earlier he used to do justiceful trade- business, now he (the holder of 8th Pratima) has given up all

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sorts of business, etc. activities. Earlier he himself used to make arrangements of his food, etc. Now he gives up even preparing his own food, etc. commencement form of activities. When any member of his family or some outsider person invites him for taking his lunch/meal then he accepts/takes his food by going there.

9. "PARIGRAH TYAGA - PRATIMA" (Oath of abdicating paraphernalia/belongings)

Limitations of paraphernalia was already done by him earlier. Now he, by reducing it, keeps very very less belongings. Even he does not keep any concern with money, property, wealth, etc.

10. "ANUMATI - TYAGA PRATIMA" (Oath of not giving advice/permission)

Earlier he used to give advice of business, etc. temporal acts to his sons, etc. Now he does not give that also. The holder of vows upto this 10th Pratima can live in his home.

11. "UDDISHTA - TYAGA - PRATIMA" (Homeless laymonk not accepting the food prepared for him):-

The holder of this 11th Pratima gives up the householder's life and lives in the congregration of monks. Self-dependence has increased, therefore the dependence of home/homely life also has not been remained. In clothes, he keeps one loin strip and one short cloth-

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sheet. He takes food through alms. He either pulls out the hair of head, chin and moustache or else, gets them cut by 'Ustura' (a sharp razor) also. For the protection of Jivas (ants, and other life forms, etc.) he keeps a 'Pichchhi' (bunch) of peacock feathers, and for cleaning hands after toilets work, etc. he keeps a 'Kamandalu' (a wooden pot for keeping 'Prasuka water'). Such a form of 'Saadhaka' (aspirant of liberation is termed as "Kshullak". Later on, when the purity of thoughts is increased further, he (the 'kshullak') abdicates the short cloth sheet too and keeps only one loin strip. Such a 'Saadhak' is termed as "Ailak". This 'Saadhak' utilises his time in temple or in lonely place or by living in the congregation of monks in self-meditation, studying the scripture, etc. by keeping himself. He observes five controls (five 'Samitis'). He does not use any means of traffic/transport or any riding of horse, etc. In this way he goes on becoming free from all sorts of perturbations/dependence and his spiritual force goes on increasing. Upto this stage the 'Gunasthama' remains the fifth.

-: The Sixth-Seventh Gunasthana:-

When the layman (Saadhak) increases the time of self-absorption through the practice (of self-meditation), goes on reducing the gap (between two states of self-absorption) and he, according to the description given above, goes on quitting the dependence on other things and he accepts asceticism (becomes Digarnber-monk), then as a consequence of the growth of spiritual force his capacity/efficacy of self-absorption is developed to once in one "Antarmuhurta', i.e., experiencing the self-soul once within 48 minutes and the 'Pratyakhyanavaran-

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Kashaya'- which is the opponent/destroyer of complete contenence, by way of becoming faint/mild gradually, it gets mitigated/destroyed ultimately. Only 'Samjwalan- Kashaya' (gleeming passion) remains in action/ in the opperative state. Prior to his becoming a naked possessionless saint/observer of five great vows he used to follow the vows of non-injury (Ahinsa) etc. partially in the form of small vows, now he follows them in totality in the form of great vows.

He observes (in monkhood) five great vows, five carefulnesses (Samitis), conquering of five senses, six essential rituals, etc. total twenty eight basic rites (Moolgunas).

We, now ponder over the characteristics of these 28 'Moolgunas':-

1. Ahinsa Mahavrat (Great vow of non - violence)

Externally complete abdiction of injury to all mobile ('Trasa') and immobile ('Sthawar') living beings is found by mind-speech-body and by self-doing, getting it done, approving it, and internally the three categories of passions- 'Anantanubandhi', 'Apratyakhyanavaran' and 'Pratyakhyanavaran', remain absent. Since the evolution of attachment-aversion itself is 'Hinsa' (injury to self) and absence of them is Ahinsa (non injury to self), hence the spiritual non-injury (Bhava-Ahinsa) in the form of absence of aforesaid three categories of passion is manifested in Digamber Jain monk

2. Satya Mahavrat

Even (great vow of speaking truth) the thought of telling false words or speaking untruth does not arise in a true monk.

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3.Achaurya Mahavrat (Great vow of non-stealing)

Externally he (the naked Digamber Jain monk) does not accept / take anything ungiven and internally even the thought of accepting/taking the other non-self things does not arise in him.

4.Brahmacharya Mahavrat (Great vow of celibacy)

Complete abdiction of the desire of (cohabiting with) woman or felling of coition by mind-speech-body is found and he keeps always engrossed in the self-soul, i.e. he enjoys his own blissful nature.

5.Aparigraha Mahavrat (Great vow of non-possessiveness)

Externally complete abdication of all sorts of things/belongings/paraphemalia and internally complete abdiction of perverse belief (Mithyatva), anger-pride-deceit-greed, etc. fourteen types of foul dispositions is found in a true possessionless naked monk.

6.Irya-Samiti (Carefulness in walking)

To walk in sun-light (when necessary) carefully by seeing the earth atleast four hands (6 ft) ahead (so that no Jiva, ant, etc.) is hurt.

7. Bhasha Samiti (Carefulness in speaking)

To speak beneficial - limited and pleasant words.

8. Aishana-Samiti (carefulness in taking food)

To accept / to take pure food devoid of 46 faults.

9. Aadan-Nikshepan Samiti (carefulness in keeping picking up Book, Kamandalu, Pichchhi)

To keep / to pick up the book, kamandalu, etc. carefully by seeing the place so that no Jiva is hurt.

10. Pratishthapan Samiti (carefulness in removal of excreta, etc.)

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To remove stool, urine, cough,etc. bodily excreta by seeing the place devoid of Jivas, ant etc.

11 to 15. Conquering the 5 senses

i.e. not to become dependent even a little on the objects of senses.

16. Samata-Samayika

To attain equanimity through self- meditation.

17. Vandana

To bow / to salute to passionless omniscient lord "Arihanta Deva".

18. Stuti

To pray / to invocate to passionless omniscient Lord "Arihanta Deva".

19. Swadhyaya

To study the scripture and engage oneself in self-reflection.

20. Pratikraman

To negate with repentence the blemishes and the foul dispositions comitted in the past.

21. Kayotsarga

To give up mineness feeling in the body and experience separateness from the body.

22. Sleeping on the earth on one side of the body after midnight.

23. Not to clean the teeth by any tooth-powder or brush.

24. Not to bathe/hot to clean the body by himself.

25. To remain unclad/naked without any cloth, as in birth condition.

26. To take food once in a day, in day-time.

27. To take food standing in 'hands-bowl'.

28. To pull off hair of head, beard/chin and moustache with hands.

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Thus a Digamber Jain monk is possessed of twenty eight basic rites (28 Moolgunas); observing them without transgression is called conventional conduct, (whereas) the real conduct is to remain engrossed in one's own soul nature-only. When a monk moves from the state of self-absorption (soul nature) then his (external) conduct does not cross the boundary (Laxman Rekha) of these 28 basic rites (Moolgunas). In monk state the "Sadhak" -monk remains fully self dependent; even no thought of taking food-water or bearing heat-cold, etc. arise in him; he has no paraphrenalia (belongings) at all, i.e. he is free from all possesions to the extent that paraphrenalia even equal to the bark of sesame is not found with him. Naked Digamber monk is naturally free from all blemishes/foul dispositions just like a recently born male child. His nudity exhibits foulessness of the soul itself. That nudity is not brought in from outside but it comes from inner self where nothing remains for covering. When some languidness is felt in meditation & studying the scripture, and then if he gets "Prasuk-Aahar" (food free from Jivas) as per the process & manner described in the scripture, then he accepts / takes it. Monk's main objective is of self-meditation and studying the scripture, hence while taking the food he neither pays attention to its taste nor he discriminates whether the donor is poor or rich. While taking the food he takes it half stomachful, not full stomachful and he does not become a burden in any way on the food donor.

He (Digamber Jain Monk) considers all other living beings alike his own self. Now none appears to be mine or thine, i.e. no difference appears in any

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Jiva, therefore, no notion or thought of harming any Jiva even a little bit arises. Nature of substance(s) appear(s) as it really is, hence the thought of false form does not arise. I-ness / mineness has been established in his own soul nature. Therefore all associations of things appear to be of other non-self form. Consequently no thought of accepting or taking other non-self thing arises. "Brahma" is the name of the soul in which he dwells always - he remains engrossed in his own nature, hence the desire of enjoying other non-self objects does not arise. He has become full of soul, hence belief/engrossment in other non-self things remained no more. Belief, engrossment in other non-self things was existing till only when he used to believe happiness from other (non-self) things. Now it is being experienced that the beatitude which lies in soul engrossment cannot be anywhere else. Therefore the belief in non-self things has been ended and the thought / action of accepting / taking of other non-self things does not arise at all. In this way the observance of the five great vows happens automatically to a (Digamber Jain) monk.

When he took the taste of his soul-nature then all the other tastes became tasteless / appeared him to have gone tasteless. Against the realisation of self-nature the desire of touching / tasting the non-self things does not arise on its own. When he saw (experienced) his soul nature then no other thing remained worth seeing. When he heard the "Anhad Nad" (Limitless voice) of his own nature then no other thing remained worth hearing. When he got engrossed in his own nature's smell then no other thing remained worth smelling. Thus when he (the naked Digarnber

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monk) took the shelter of his own soul then the curtailment / checking of five senses took place automatically.

The Raag (attachment) got reduced to such an extent that no addiction/craving remained towards any work. What it resulted in is this that now no work - walking, getting up or sitting down, speaking, keeping or lifting anything takes place without carefulness. Even the thought of taking good food without seeing / assuring its purity does not arise because he neither has attachment with body nor with food. No gaity feeling on getting the food and no sorrow feeling on not getting the food. Because of such an extremely lessened condition of attachment, even a little bit of notion thought does not arise to a monk about the agreeableness/ disagreeableness in the other (non-self) things, no external condition / environment can cause ill feeling in his equanimity form of dispositions, as said / written by a spiritual poet (Pt. Daulatramji) in "Chhahadhala" :-

अरि मित्र महल मसान कंचन कांच निंदन श्रुतिकरण।
अर्घावतारन असिप्रहारन में सदा समता धरन।।

Meaning of above verse is : A true Jain monk always maintains equanimity in all (agreeable-disagreeable) conditions-irrespective of whether he/she/it is foe or friend, palace or cremation ground, gold or glass, censure or prayer, offering oblation or striking with sword.

Thus he (the jain monk), within 48 minutes (AntarMuhurta) assuredly takes the taste of his blissful nature - experiences attentively his soul-nature. When his attention (Upayoga) diverts from the self-

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nature then it gets engaged in the study of scripture and in (twelve) contemplations and then again gets engrossed in his (blissful) soul nature. He does not waste even a moment without self-meditation. As a cow does not feel satisfied by seeing its calf again and again, in cow's heart ever resides the calf only. Similarly the monk engrossed in pure self / immersed in pure meditation (Shuddhopyoga) does never forget his soul nature even for a moment; he wants to remain immersed in his soul-ocean of knowledge; he escaping from the worldly noise, uses to experience his own sentient god (the eternal blissful soul); he, by quitting the refuge of all (non-self things) has attained the refuge (shelter) of his own sentient God - as if, he having become thirsty due to world-form/reincarnation form of summer season, is drinking gustfully his soul's tranquil juice.

Thus, the Aacharyas (chief of the order of monks) have described about the self immersed monk's that they even without speaking the words are explaining the direct path of liberation by the guise (nakedness) of their body alone. Those monks, even besides having got greatly satisfied with (tranquil) juice of self absorption conduct, want the same juice again & again. If they get engaged in auspicious thought activity due to the propensity of past impressions, then they understand that this danger has come on them which has caused them to enter the auspicious disposition form of fire. They again make effort to attain the juice of super sensible knowledge and bliss. Now the dependence (refuge) of omniscient - Arihanta / Siddha Gods also did not remain there, they take the refuge of their own soul- nature because they know that the

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refuge of omniscient God also is the dependence of other (non-self) substance owing to which they will have to get roasted in the auspicious fire; whereas the annihilation of karmas/ karmic matter will be caused by self-dependence/ by taking the refuge of the self soul. By such sort of deep self-meditation form of effort (Purushartha), by engrossment in self meditation and again when the 'Samjwalan-passion' (gleaming passion) begins to faint, then that monk on getting engrossed fully in the realisation / experiencing of the self soul does not return back again in the notional thoughts, rather goes on sinking in the depth of experience of soul- nature. At that time the spiritual advancement ahead of the seventh Gunasthana takes place- the purity, etc. worth eighth Gunasthana etc. are produced. The poet (Pt. Daulatramji), describing that depth of meditation has stated-

तिन सुथिर मुद्रा देखि, मृग गनि उपल खाज खुजाते।

i.e. on seeing their (Digamber monk's) self-engrossed stable posture the deers get confused of their being a rock stone, and scratch their itch with their (monk's) bodies.

The virtuous (righteous) meditation (DharmaDhyana) is found upto seventh Gunasthana. Its four kinds are described as:

(1) Pindastha (पिण्डस्थ) :- Meditating by focussing ones's attention (Upayoga) serially on five types of "Dharmas" (conceptual objects) as described in Jain scripture.

(2) Padastha (पदस्थ) :- To articulate & meditate on the incantations & alphabets laid by the Aacharyas and are famous in scripture.

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(3) Roopastha (रूपस्थ) :- To meditate on Samavsharan (A very big circular preaching hall having twelve big assembly halls for human, sub-human & celestial beings who listen to omniscient Arihanta's preachings).

(4) Roopaateeta (रूपातीत) :- To contemplate and meditate on the pure self and soul nature devoid of body, karmic matter & attachment aversion, and possessing the capacity of infinite knowledge perception- bliss energy.

These kinds (of DharmaDhyana) are the indicators that from which ford (bank) the monk aspirant plunged into the water of intrinsic self-nature. These are the four kinds of those fords (banks). On some ford the level of water is shallow, one has to go far off for plunging. Some ford is of such type that one can enjoy the dive just by entering the ford. Here the duration (time period) of dive is shorter whereas it takes more time in descending in the ford. There, first the contemplation of discriminative knowledge is deliberated for diverting the attention from worldly objects-body & sensual pleasures and the 'Saadhaka' (monk/aspirant) engages one's attention in self-soul nature by diverting it from outside objects through the medium of body's nature, "Namokar Mantra" (incantation by which salutation to five supreme souls is offered) or through the medium of Arihanta's-Sidhha's nature. Here it takes more time in taking the shelter of the medium whereas it takes less time in taking the shelter of self-soul nature. Spiritual Stages beyond the 7th Gunasthana When a monk proceeds ahead from the 7th Gunasthana, descends in the depth of self realisation (pure thought activity) then he, from the stage of 'DharmaDhyana' (righteous meditation) enters in

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'ShuklaDhyana' (pure meditation); there in the 8th, 9th, 10th Gunasthana remains no shelter of the medium like that of 'DharmaDhyana'. The deliberate thinking - reflecting activity has already been finished earlier; yet some undeliberate thoughts are persisting by evolution of which the transformation - alteration of the knowledge object and the mental-vocal-bodily vibrational activities continues taking place undeliberately in the active part of knowledge (Jnanopayoga). These thoughts/ notion are caused by subtle attachment (gleaming compassion); the thoughts arise in the same measure as much is the attachment (Raag) persisting - somewhat analogous to a diver who is going towards the depth in water but at present water bubbles are seen originating. No attachment pertaining to worldly objects -. body-sensual pleasures exist here, rather it more or less, has been burnt fully, what exists is only a handful ash, that too is going to get finished by flying in the wind of self soul-meditation. The attachment (Raag) is ending and the steadiness/stability in sentience and the spiritual bliss too is increasing- such a supersensible bliss which is notable recognizable by sensory knowledge. Hence the question of its being possessed of by the Indras-Ahmindras (Lord of celestial beings) also does not arise. The same is said in 'Chhahadhala' :

यों चिन्त्य (इहभांति) निज में थिर भये, तिन अकथ जो आनंद लह्यो।
सो इन्द्र नाग नरेन्द्र ना अहमिन्द्र के नाहिं कह्यो।।

('In the aforesaid manner the monk, who became steady in his soul nature, attained the indesirable spiritual bliss which is not even possessed by Indras-Ahmindras - King Emperors.')

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As a consequence of increasing steadiness in the soul (of monk) the duration and fruition bondage of karmic matter are getting diminished. The depth (of steadiness) in soul nature goes on increasing. In this way some 'Saadhakas' (monks) while proceeding ahead of seventh Gunasthana, proceed ahead by mitigating the past impressions of attachment, etc. according to his soul-dispositions, whereas some other monks (saadhakas) proceed ahead by annihilating those impressions. The first type of 'Sadhak' monks after crossing the tenth Gunasthana reach the eleventh Gunasthana- 'Upashant Moha' (subsidised state of conduct deluding Karma), but the mitigated past impressions do not allow them to stay for longer period (not more than one AntarMuhurat), hence they have to return back in the downward Gunasthanas. On the other hand, the other 'Saadhak'-monks who proceed ahead by annihilating the attachment impressions through the extreme profoundness of self soul meditation - by first step of pure thought activity (ShuklaDhyana), they reach the twelfth Gunasthana devoid of passions by annihilating totally the deluding (Mohaniya) karma.

There, in the 'Shukla Dhyana' the remaining three destructive karmas (Ghatiya karmas) namely 'JnanAvarnam' (knowledge obscuring), 'DarshanAvarnam' (perception obscuring) and 'Antaraya' (obstructing karma) also gets annihilated and at the same moment / in the first moment of the thirteenth Gunasthana the infinite knowledge, (omniscience), infinite perception (omnivision/ omniperception), infinite spiritual bliss and infinite soul power - all those natural traits of the soul

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get magnified /attained. The energies / capacities which were getting somewhat manifested particularly in the mundane life, now they all get manifested. This is what is called the 'Arihant Awastha' (embodied omniscience Lord). Here the knowledge (omniscience) is established in the self-soul, in the knowledge itself; it is engrossed/immersed in experiencing the bliss ofself soul nature. Here (in this Arihanta state) infinite bliss is being enjoyed alongwith infinite power. The non destructive karmas (Aghatiya karmas) are still active / operative, in the existence of which the formation of 'Samavsarana' (a very big preaching hall) takes place and without any effort or desire the letterless divine speech (Divya Dhwani) emanates on its own naturally. Each living being present there gets the path of self benediction, path of getting rid of miseries and becoming 'Paramatma' (Supreme Soul). When the duration of age karma is likely to end, then they- the 'SayogiJina* (omniscient conquerer) being situated in subtle bodily vibration reach the fourteenth Gunasthana by checking the vibratory activity by third step of 'ShuklaDhyana'. Here (in the 14th Gunasthana which is of extremely shorter duration) they - the 'AyogiJina' by fourth step of 'ShuklaDhyana', attains 'Siddhahood' (state of disembodied omniscient Supreme Soul) by destroying the four 'Aghatiya karmas' and by breaking the connection with three bodies - namely 'Audarika' (gross body), 'Taijas' (electric body) and 'Karman' (Karmic body). This itself is the highest state of Supreme Soul devoid of any body, devoid of birth and death; it is in the perfectly pure state of the

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soul; by contemplation - reflection - meditation of which the mundane beings like us make effort of becoming like them.

What is the nature / characteristic of this purified soul/ disembodied omniscient soul? Neither (any kind of) attachment nor aversion. The knowledge, etc. all attributes have attained the perfection, have been fully manifested . Now nothing remains to be done. The soul has become 'Kout-Krutya' (having attained the aim perfectly and fully). Now nothing remained to be evolved/ manifested. After perfect manifestation of the soul-nature nothing remains balance to be happened. That which was not acquired till date, has now been acquired by that self soul nature and all that non self matter which was accepted (in soul's constitution) has been quit. Now nothing is balance there to be accepted or to be quit. This soul has become Supreme Soul (Parmatma), blossomed fully in knowledge- perception and bliss (Sachchidanand) and has become Sentient Lord (Chaitanya Prabhu). This itself is **"Moksha"** (Salvation / Emancipation) ; this itself is the unison of . right faith - knowledge & conduct. This itself is the nature of soul substance.

"इक देखिये, इक जानिये, रमि रहिये इक ठौर।"

"See thyself one, know thyself one and remain engrossed in that one place."

Great are those Jivas who, on attaining this human male body, accomplished this work. The attachment form of fire is burning the soul, i.e. it is causing it to bear the infinite miseries; 'Oh self-soul ! Thou has indulged in passional acts in each birth. Now Oh

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soul ! Thou has got the opportunity to engross in it by identifying thy own nature. Behold ! This opportunity may not be lost anywhere.

Lord Mahavira's Declaration of Freedom:-

1. Each living being is potentially 'Parmatma' - Supreme Soul. He can become 'Parmatma' by gradually manifesting his potency. This great declaration of freedom is made by omniscient Lord Mahavira.

2. All Jivas of four Gatis (states of existence) who are bestowed with mind (mental faculty), irrespective of his being a 'Chandaal' (belonging to down trodden class of human beings), an animal or a bird, can attain insight-the right faith (Samyag-Darshan). Attaining of right faith means to have attained the true path of liberation.

3. The definition of 'Dharma' (religion) which has been given/ propounded by the omniscient Lord Mahavira, no body else could give it till date. He never said that- 'to worship me is religion', but what he said is that **'the nature of substance is religion'**. That which is the nature of soul-substance, that itself is religion. Fire's nature is hotness, sugar's nature is sweetness; similarly soul's nature is 'passionlessness', the same (nature) is Jiva's religion.

4. He gave us 'Namokar Mantra' - (an incantation of obeisance to five supreme souls), in which He did not say to remember the name of any particular person; but He said that (my) salutation is to Him who has annihilated his passions-(attachment aversion), etc. blemishes, my salutation is to Him who has attained his nature; to them who also are engaged in annihilating their blemishes (attachment aversion)

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and attaining their (passionless) nature. This is really a wonderful 'Mantra'.

5. Lord Mahavira has explained the definition of 'Ahinsa' (non violence) which is all-pervasive (applicable to all beings of the world).

"अप्रादुर्भावः खलु रागादीनां भवत्यहिंसैति।

i.e., non evolution of attachment, etc. blemishes within our soul is assuredly 'Ahinsa' (non violence). This means the evolution of attachment, etc. blemishes itself is Hinsa (violence) irrespective of whether outside (practical life) Jiva dies or does not die. Such a nice definition (of Hinsa-Ahinsa) has not been given / explained till date by anybody.

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APPENDIX

MEANINGS OF THE HINDI / SANSKRIT / ENGLISH WORDS USED IN THE TEXT:

1. JNAN:-Knowledge.

2. ATMA-JNAN:- The insight knowledge of/by/ for our own soul which is apart (separate) from the body.

3. Attachment feelings :- The feelings of Raag, i.e. feelings of closeness & attachment to all worldly things.

4. Aversion feelings:- The feelings of Dwesha, i.e. the negative feelings of anger, deceit towards others.

5. CHETAN :- All living beings with soul and having the knowing and seeing power, also known as JIVA.

6. ACHETAN :- All non-living things with no soul and no power of knowing or seeing, also known as AJIVA.

7. KARMA :- The result of our actions which always remain with our soul.

8. SAMYAK DARSHAN :- Realising and seeing that the soul has impurities like attachment and aversion feelings and to try to achieve their total absence from the soul.

9. SAMYAK JNAN:- The knowledge of ways of removing these attachments and aversion feelings from the soul and realise the true sentient nature of the soul without these feelings.

10. SAMYAK CHARITRA :- To practically remain steady in our true nature of soul without the attachment - aversion feelings.

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11. GATI:- There are 4 stages of existence in which a Jiva stays according to its own Karmas.

i). Manushya (Human) Gati

ii). Dev (Residing in the Heavens) Gati

iii). Triyancha (Animal, etc.) Gati

iv). Narak (Residing in the Hells) Gati

12. KARMIC MATTER :- The results of all actions done by Jiva in all his previous and present lives, accumulated and attached to his present life & soul.

13. General Nature :- This nature of the substance (soul) always remains the same.

14. Specific Nature :- This nature of the substance changes according to the state in which a substance (body) is found.

15. RELINQUISHMENT:- To leave completely everything; outwardly and inwardly.

16. GUNASTHANAS :- They define the position or state of purity of the soul. These are 14 stages of spiritual developments which a soul can achieve. As the soul progresses towards realising its self nature, it proceeds towards achieving the highest Gunasthan(14th).

17. JIVA :- A living thing with a soul.

18. BLEMISHES :- Shortcomings, faults, lack of perfection

19. BENEDICTION :- The blessings

20. DEVOID- Not possessing

21. FLORA- All Vegetation

22. FAUNA - All animals

23. COGNIZANCE- Sentiency

24. INTRISNSIC- Natural

25. INANIMATE- Without life, dull, not lively

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26. NUCLEUS - The central core of anything

27. MUNDANE- Being ordinary, practical & occuring everyday or pertaining to the world

28. CONCEIT- Excessive self esteem or vanity

29. DECEIT- A lie, or any other dishonest action

30. INDULGE- To gratify one's desires

31. VANISH-Disappear

32. VEHEMENT- Forceful

33. CELESTIAL- Heavenly, divine, pertaining to the sky

34. FORBEARANCE- To endure offences patiently

35. CELIBACY- The state of being unmarried

36. AUSPICIOUS- Fortunate, Leading to future success

37. RENOUNCING- To give up, leave or to disown

38. ANNIHILATION- Complete destruction

39. FEEBLE- Weak, lacking force, inadequate

40. VIRTUOUS - Pure and chaste, Righteous, upright

41. PASSIONLESSNESS- Complete absence of all feelings of attachment and aversion

42. DWELLING- To live or to reside at a place

43. MALADY- Illness, or any disordered condition

44. NEGLIGENCE- Carelessness, lack of interest, not paying proper attention

45. BEATITUDE- Supreme bliss of liberation

46. ETERNITY- Limitless time, Infinite duration

47. INCULCATE- To impress the minds by frequent repetition or to develop

48. DEGENERATION- Progressive deterioration

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49. RE-INCARNATION- The rebirth of a soul in a new body

50. PARAPHERNALIA- Personal belongings and objects

51. KARMIC-MATTER - A resultant of our actions and deeds

52. VIVIDNESS- A very sharp, life like and clear image

53. MALICE- Ill feeling towards others

54. DISPOSITIONS- Natural temperament

55. TANGIBLE- Able to touch, feel, concrete

56. SAMANYA SWABHAVA- Equal and stable behaviour

57. PARYAYA- Each form of existence of life or a living being

58. KNOWINGNESS- Jnayak swabhava (or the property of possessing knowledge)

59. DIMINUTION- Decreasing

60. RELINQUISHMENT- Giving away or leave everything

61. TRANQUILTY- Peace

62. PARA- Non-self objects or things not attached to one's soul

63. SWA-Self Soul

64. AFFLICTIONS- Miseries

65. DISCRIMINATIVE- To observe a difference between various things

66. CONSTRAINT- The limitations

67. KSHAYO PASHAMIC JNAN- That knowledge attained with the help of senses & mind which increases and decreases and does not stay forever

68. SWA-ANUBHAVA- Self realisation or Atma anubhav or Atma darshan or Nij Satta anubhava i.e.

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knowing your own soul and its intrinsic powers, realising that the soul is not a part of your body (It is separate)

69. TRANSMIGRATION- Taking birth again and again in different forms of life (or gatis)

70. OMNISCIENT- Having infinite knowledge

71. PIETY- Religious devotion

72. BAHIRAATMA- Extroverted soul

73. KASHAYA- Ill feelings like anger, pride, deciet, greed

74. PURUSHARTHA- All efforts to realise the self soul and achieve moksha or salvation

75. DEVA- Those who have realised their self soul and achieved moksha

76. SHASTRA - The scriptures in which the preachings of Devas are transcribed or written

77. GURU- Digamber Jain monks (or Sadhus) who show the way to attain Moksha & themselves walk on the path preached by Devas

78. PRATYA KHYANAVARAN KASHAYA- The passion which opposes the jiva to attain complete sanyam (self control)

79. PRATIMAS- There are eleven Vows (Pratimas) which relate to the conduct & behaviour of jiva

80. CONGREGATION- A group of people gathered for worship (pooja)

81. SAMJWALAN KASHAYA- The passion which opposes jiva to attain complete sanyam is its very feeble form

82. ANANTANUBANDHI:- The passions attached to jiva since time immemorial which promote the jiva to live in this world

83. TRANSGRESSION:- To disregard law, to pass beyond limits

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